
الترجمة النصية
للقرآن المجيد
The Textual
Translation For
The Quran
The Supreme
ترجمة
عبدالعزيز بن فهد المبارك
By
Abdulaziz F. AlMubarak


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# الترجمة النـــصـــيّـــة
# لـــلـــقـــرآن الـــمـــجـــيـــد
(برواية حفص عن عاصم)

ترجمة
**عبد العزيز بن فهد المبارك**

**التنقيح 4.6.5**

# Textual* Translation
# For
# The Qur'an The Supreme
(***By narration of Hafss through Aa'ssim***)
**By**
## Abdulaziz F. AlMubarak

**Revision 4.6.5**

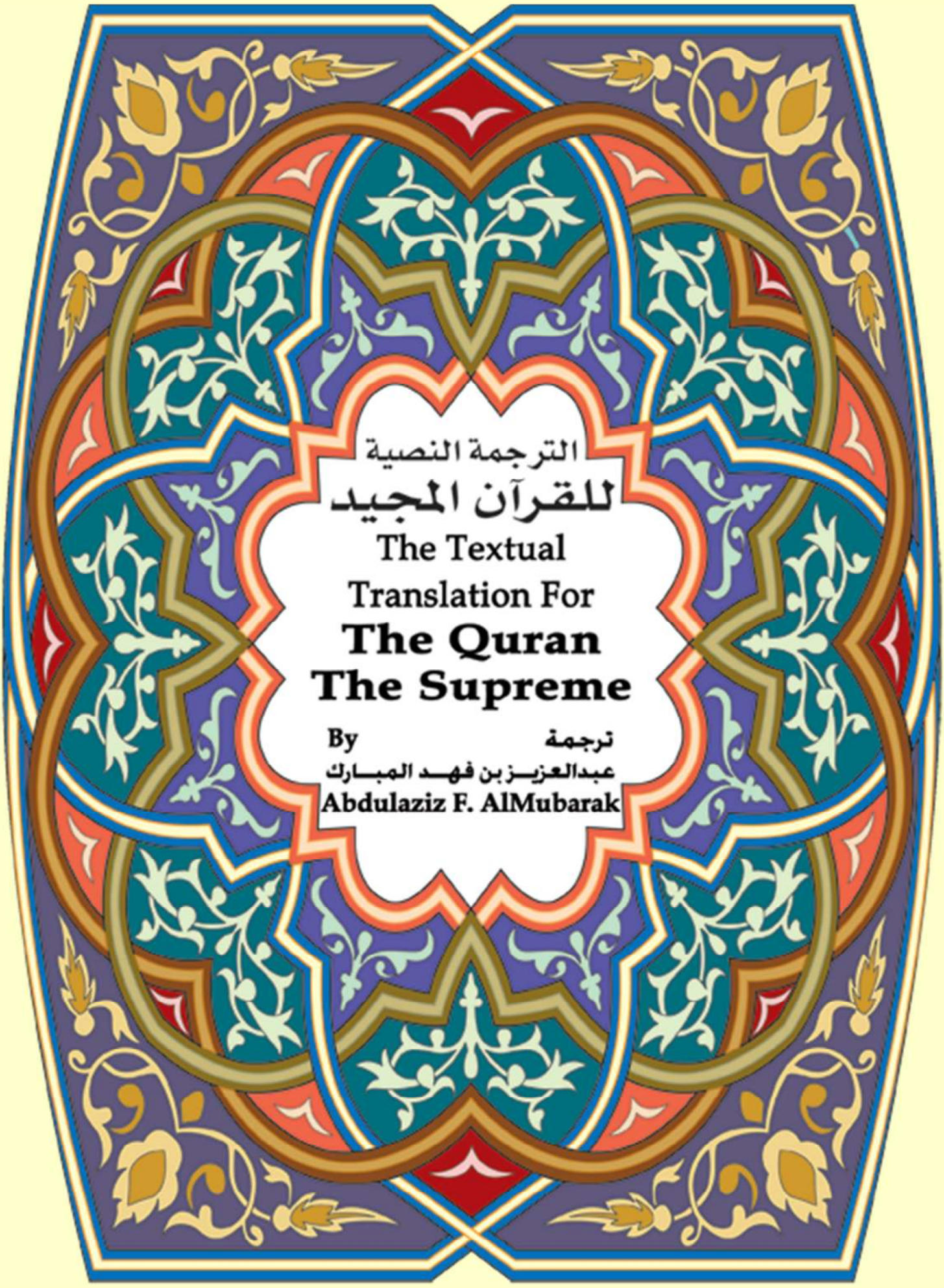
* Textual is *neither replicative* nor *literal* but *conforming to the exact text*, i.e. *without* any addition, deletion or alteration to it! See Sections 6A and 10 of the *Introduction* to this *Translation*. Hence, this *Translation* is: *original*, *unmatched*, *and closest* to the actual *text of The Qur'an*; *and praise be for Allah, Lord of the worlds.*

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# VERY IMPORTANT ANNOTATION

This translation is unique and first of its kind for The Qur'an The Supreme.
The reader is kindly requested **NOT** to plunge into reading any part of it without first reading its **Introduction** and **Prelude**! This is absolutely necessary to better prepare the reader for easy, proper, and correct reading!
If the reader is versed in Arabic then, please read the نداء to be found in the Index section of this web site.

Thank you
**The Translator**


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بسم الله الرحمن الرحيم

## تنبيه!

إعلم أيها القارىء العزيز أنّ **نص** القرآن و**صيغته هما** في **منتهى البلاغة ودقّة البيان! فلا زيادة ولا نقص ولا مترادف** في القرآن! و**كل مفردة في القرآن لذاتها مقصودة لتؤدّي صورة معينة ومنشودة!** في **نص القرآن** و **صيغته** يكمن **كنزه الأكبر و معجزاته العظمى والدّائمة!** وبهذا **فلنصه وصيغته قدسية فريدة!** وهو **لكل البشرية**، وعليه **لا بد من ترجمته، ترجمة دقيقة النص والصيغة وخالية الدّنِيَّة[1]، لمنع النّقص و الزيادة و التحوير، الآفات الملازمة حتما لـ "ترجمة بالمعنى"، كما هو الحال بالنسبة لجميع** "التراجم" المتداولة بين النّاس منذ أمد طويل، و المعروفة بـ "ترجمة معاني القرآن"، هذا مع اجتهاد أصحابها، جزاهم الله خيراً وأثابهم بالحسنى! تلك "التراجم" **أهملت نّصوص القرآن و صيغه، وبذلك أفقدته كنزه الأكبر و معجزاته العظمى و الدّائمة!** إذاًهي **لا تصلح البتة، جملة و تفصيلا،** إذ يكاد يصعب، إن لم يستحيل إيجاد جملة من كلمتين، في أيٍّ منها، تطابق النّص الكريم،أضافة **لكثرة** الأخطاء **القاتلة** التي تعمّها كلّها!

إنّ **في نص** القرآن **يكمن** العجب العجاب، حيث فيه **البلاغة و البيان و الكناية والمجاز!** وفيه **الإعجاز اللغوي المنقطع النّظير في كل زمان!** وفيه **الإعجاز العلمي في مختلف المجالات ولكل التطوّرات،** وفيه **المعجزات التي تظهر مع تطوّر العلوم وتقدم العصور!** و **هو حمّال للمعاني المتعددة و المرامي الظاهرة و الخفية!** فهو **محكم البنيان[2] (لا البناء، كماقد يبدو للبعض) في اجماله و دقيق الدلالات في تفصيله!** فيه **التقديم و التأخير،** الذي بدوره يؤدي الى **اختلاف المعاني والمرامي،** المستوخاة من ذوي الألباب! مثلا: **"لا يقد رون على شيء مما كسبوا"** (البقرة:264) و**"لا يقد رون مما كسبوا على شيء"** (إبراهيم:18). أو**"مواخر فيه"** (النّحل:14) و **"فيه مواخر"** (فاطر:12). فمن كلماته **تؤخذ العقائد و تبنى الأحكام. نظمه يدر بالمعاني و المزيد**. ترجمته بـ "المعنى" **مخلّة بنّصه المحفوظ** (**"و إنّا له لحافظون"** الحجر:9). و **مفسدة لمعانيه الدقيقة و مراميه المنشودة**. و عليه ترجمته بـ "المعنى" **ليست لا تصلح فقط بل ينبغي أن لا تكون أبداً!**

**المترجم\تم بفضل الله وهدايته\فالحمد والشكرله.**

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The Multitudinous Mercy Giver*)

## NOTICE!

Dear reader: please know that the diction of The Qur'an is phrased in *most* ultimate *precision* and *terseness*! Each word in it is *intended* for *itself* to convey a *specific-message*! It does *not* have word-deficits or word-surpluses *nor* does it have synonyms! It is sacred and unique! It is for the *entire humanity*! So its translation is a *must* and also *be verbatim and taintless*!

All "translations" in circulation since a long time ago, known as "Translation of The Meanings of The Qur'an," with due respect to their authors, are *absolutely unfit* to convey the *exact* text of The Qur'an, in whole or in details! It is difficult, if not impossible, to find a sentence of two words in *any* of them that *exactly corresponds* to the munificent text (of The Qur'an)! This is in addition to very many *fatal flaws ubiquitous* in all of them!

All that, because such "translations" have *ignored* the *verbatim* phrasing of The Qur'an, and so had *deprived* it of its *biggest treasure* and *greatest multiple marvels*! In its *verbatim* are: *eloquence* and *elucidation*, *metonymy* and *figuration*, and above all *linguistic inimitability*, as it is *unmatchable* in all places and at all times! Also in its *verbatim* latently-lie the *prodigious marvels* which emerge over-time, depending on the progress of the sciences and the advancement of epochal-eras! In it too is the wondrous scientific-nature in various disciplines and for all developments! It is a *multitudinous-carrier* of *direct meanings* and uttermost *implications*, i.e. the obvious as well as the latent! It is *perfect* in its construction as a whole and *meticulously precise* in its details! In it are the precedences and the deferments, which in turn give *different* immediate meanings and *ultimate* denotative implications, expected from the intellects! From its words *sacrosanct* faiths are taken and the *religious* rules are derived! Its diction is *abundantly rich* with meanings and the *augmentations* thereof! So its translation by "meaning" *detracts from* its text and *corrupts* its intended implications! Hence, its translation by "meaning" is not only *unfit* but *should never be*!

The Translator/by Allah's munificence & aright-guidance/praises & thanks to Him.

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[1] **أي الخصلة المذمومة،** من كلمة قالها الفاروق عمر بن الخطّاب: **"علام نعطي الدّنِيَّة في ديننا"،** حديث الحديبية. **راجع لسان العرب**

[2] **البنيان هو ما كمل بناءه فهو لا يتبدل،(مثل "البنيان المرصوص"). أما البناء هو الذي يبنى، أي في مراحل التطور، مثل "السماء بناءً"، فالسماء في توسّع دائم!**

بسم الله الرحمن الرحيم

## نداء 2 إلى جميع المسلمين، خصوصاً العرب منهم!

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً وبعد:

1. هذا **نداء إلى جميع المسلمين، خصوصاً العرب منهم**، أن هبّوا وتعاونوا لخدمة كتاب الله، بترجمته إلى اللغات الحية، وعلى رأسها اللغة الإنكليزية! حيث أن **جميع** ما هو متداول ومعروف بـ "ترجمة معاني القرآن الكريم" **لا يصلح**، إذ يصعب إن لم يكن من المستحيل أيجاد جملة من كلمتين فأكثر في أي من تلكم التراجم **تطابق** النّص الكريم! أن فيها **جميعاً، بغير عمد** من مترجمي تلكم "التراجم"، ما **لم يقله** القرآن، و**حذف ما يقوله** القرآن، و**تحوير** ما يقوله القرآن! بل أدهى وأمر فيها ما **يناقض** القرآن في **القول والمعنى**! (انظر الفقرات 15، 16، 17 و 18 فيما يلي لتبيان ذلك كله)!

2. القرآن **وصيغته تبيان لكل شيء في الوجود وصفته، علم ذلك من علمه وجهله من جهله!** يقول الحق سبحانه وتعالى: "**ونزّلنا عليك الكتاب تبياناً لكل شيء**" (النحل 89)! **قف وتدبّر**: "**الكتاب تبياناً لكل شيء**"! من قل إيمانه ووهن استنباطه قد **لا يستوعب**، بل لربما **يستغرب ويعرض** بالنسبة لنص هذه الآية الكريمة، كما **تبيّن لي من بعض المسلمين!** نعم العرب والمسلمون **حينما أخلصوا** إيمانهم و**اقتدوا** بالقرآن وتبيانه في مختلف المجالات العلمية والعملية، كانت لهم **الريادة** في اكتشاف العلوم وسرائر الوجود **وقيادة الحضارة الإنسانية!** وعليه **لا بد** من **إخلاص الإيمان بالقرآن والإهتداء به لاكتشاف الوجود وسرائرهّ وللعودة لصدارة الحضارة الإنسانية!** القرآن هو الوثيقة **الوحيدة** على وجه الأرض **المستعصية على الإفساد بجميع أوجهه، لأنه محفوظ، وحافظه هو منزله** سبحانه وتعالى، حيث يقول جلّ من قال:

"**وإنّا له لحافظون**" (الحجر:9)!

فالقرآن بمعطياته الجليلة وعطاآته المدرارة على مر العصور وتطور العلوم، هو المرتكز الرئيس للتعامل مع كل ما في الوجود لخير الدنيا والآخرة معاً ولكل الناس، بل لكل ما في الجود من جماد وحيوان وأقوال وأفعال! القرآن هو الكتاب الوحيد الذي **لا تنقضي عجائبه**، في مختلف المجالات، إلى أبد الدهر!

في القسم الثاني من المجلد الثاني من كتابي: **The Future World Order**، الموجه للعقلية **الغربية ومن منطلقاتها**، أوردت عشرات الأدلة **العلمية المخبرية** من القرآن المجيد في مختلف العلوم والمجالات تبرهن أن القرآن **فعلا** كلام الله، و**يستحيل** أن يكون من صنع البشر! ودراسات الإعجاز العلمي في القرآن فيها ما يشفي الغليل، من حيث أن القرآن هو: "تبيانا لكل شيء" (النحل 89)، وصدق الله العظيم، ومن أصدق منه قيلا! فهل يرعوي من قل إيمانهم فاستغربوا وأعرضوا، لريب في نفوسهم، عمّا في الآية الكريمة، من أن القرآن هو حقاً: "تبيانا لكل شيء"؟

فيا ترى، كتاب هذا شأنه ألا يجب أن يترجم **بأقصى درجات الدّقة والإتقان**، أي **بنصوصه وبصيغه**، إذ أن تلكم النّصوص والصيغ **مقصودة بذاتها ولذاتها! إنّها لأبلغ بيان من خير بنيان أنزله العزيز الرحمن!** (انظر الفقرات: 3-11 فيما يلي).

3. وأيضاً يقول الحق سبحانه وتعالى: "**قل يا أيها النّا س إنّي رسول الله اليكم جميعاً**" (الأعراف:158).
واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله و صحبه وسلم تسليماً كثيراً، أن هذا الرسول هو **لجميع** النّاس! وطبعاً **جميع** الناس لهم **لغات مختلفة**! والمسؤولية لايصال رسالته صلى الله عليه وسلم الى **جميع** النّاس، تقع **عليه** وعلى **العرب المؤمنين؛ امتناناً** و**استجابة** لقوله سبحانه وتعالى:

"**وإنّه لذكرٌ لك ولِقومك وسوف تسئلون**" (الزخرف:44).

هذه الآية الكريمة **تقرر** حقيقتين واضحتين كالشمس الساطعة: (أ) تأكيد صريح أن القرآن هو "**ذكر**" أي **شرف** و **صيت** و **عزة للرسول** صلى الله عليه وسلم و **لقومه**، (ب) "**وسوف تسئلون**"، أي **قد أنيطت بكم مسؤولية كبرى، جسيمة وعظمى!** و (ج) **أنه** صلى الله عليه وسلم و **قومه** سوف **يسألون! فهو** صلى الله عليه وسلم بلا أي شك **قد أدى الأمانة وبلّغ الرسالة** على **أفضل وجه!** أمّا **قومه، خصوصا في العصور الحديثة**، فهذا شأن فيه قول بل أقوال!

4. كذلك فإنّ الحق سبحانه وتعالى **يأمر المسلمين مباشرة**، الأمر الذي لا لبس فيه، إذ يقول عزّ من قال:

"**وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا**" (الحشر:7)

ذلك لأن **أقوال** و**أفعال** الرسول صلى الله عليه وآله وسلم تسليما كثيرا هما **تفسيراً** للقرآن ورسالته، و**قدوة** للمسلمين!

5. وعليه **فللإهتداء بالقرآن، لاكتشاف الوجود وسرائرهّ، ولصدارة الحضارة مرة أخرى** لابد **للناس**، الذين **لهم لغات مختلفة**، كما أسلفنا، من ترجمة **أمينة، دقيقة** و **متقنة لنصوص وصيغ** القرآن المجيد، ليتسنى لكل من يهمّه الأمر معرفة ماذا يقول القرآن في **كل ما يقوله بالضبط وبمنتهى الدقة!** والقرآن **متقن من كل وجه**، و **ثابت النّص والصيغة ومقتضياتهما**، و **حمّال للمعاني التراكمية دوما والمتجددة أبدا لكل العصور وتطوّر العلوم!** وتلك الصفات **هي** من **إعجاز** القرآن و **البرهان لكل من لديه بصيرة أو عدل وإنصاف، أنّ القرآن حقاً كلام الله!**

6. الترجمة **لغة** هي: (أ) **تفسير لكلام**؛ (ب) أو **نقل دقيق وأمين لكلام من لغة إلى أخرى**؛ (ج) أو **تدوين لسيرة ذاتية! فالترجمة كـ الصلاة! "الصلاة" لغة** تعني **الدعاء**، أو **مكان** الصلاة (لهدِّمت صلوات، أي أماكن العبادة= الكنائس)؛ بينما **شرعاً** تعني **الوضوء أو الإغتسال ثم الدخول فيها بـ "الله أكبر" فأداء أركانها وواجباتها ثم الخروج منها بـ "السلأم عليكم ورحمة الله"! فحديثاً** الترجمة **يجب انصرافها لـ 6(ب)**، كما تنصرف **الصلاة غالباً** للمعنى **الشرعي!**

7. أيضاً هنالك الحديث الشريف الصحيح الذي يقول:
"**نضّر الله امرءا سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه.**"
"فوعاها ثم نقلها كما سمعها..." أي **فهمها** و **استوعبها** أي حفظها في وعيه أي عقله؛ "ثم نقلها **كما سمعها"**، أي **بلا زيادة ولا إنقاص ولا تحوير** (تغيير) **لنصها وصيغتها!** في هذا الصدد جدير بنا أن نتذكّر حديث **النوم** الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...**ونبيِّك الذي أرسلت**"؛ ولما أعاده الصحابي للتأكد من صيغته وحفظه، قال: "...**ورسولك الذي أرسلت**"؛ **فصححه** المصطفى صلى الله عليه وسلم بأن قال للصحابي: "...**ونبيّك الذي أرسلت**"! وهذا حديث صحيح في البخاري برقم 247! **الشاهد** هنا أن **النّص والصيغة** هما من **الأهمية الكبرى** بالنسبة للحديث، وهما للقرآن **أهم وأكبر! فلابد من أن نرعوي!**

8. فإذا كان **النّص** و **الصيغة** بالنسبة **للحديث** هما بتلك المنزلة **المهِّمة** والمكانة **العليّة، وذلك حقّ كله**، فـ**كلام الله** أحق و **أولى!** اي **لابد** من **نقل كلام الله** الى الآخرين **بلا زيادة ولا إنقاص ولا تحوير لنصوصه وصيغه!** ذلك أنّ تلكم **النّصوص والصّيغ للقرآن مقصودة لذاتهما وبذاتها**، وعليه **فلابد من نقلها الى الآخرين بأقصى درجات الدقة والأمانة والإتقان!**

9. فمن **هذا المنطلق**، وبعد **عمل دؤوب وابتكارات جديدة، وتجربة أصيلة**، وفقني الله لتحقيق **أول** ترجمة **فريدة**، من حيث **نصية العرض وأمانة النقل ودقة الترجمة وكل ما يترتب عليها، توافقا لنصوص القرآن وصيغه، دون زيادة ولا إنقاص ولا تحوير لأي جزئية** من القرآن المجيد! **أحمد الله وأشكره على ذلكم كله!**

11. ذاك من جهة، ومن أخرى فكتاب ذلك **شأنه** من **المكانة العليّة، وحفظه بالمشيئة الربّانية**، و **الشاهد** من **حرص** المصطفى صلى الله عليه وسلم، على **النّص وصيغته**، ونقلهما **كما هما، وبمنتهى الدِّقة والأمانة والإتقان!** ألا **يفرض ذلك على كل مسلم أن يأتمر ويرعوي بتطبيق كل ما جاء** في 7 أعلاه؟ حيث **غير ذلك حتماً إنقاص غير مقصود** من شأن **أعظم** و **أقدس** و **أصح** كتاب على وجه الأرض **لصلاح الدنيا والآخرة للبشرية** بل **لكل ما في الكون وشأنه!**

12. بعد أحداث الحادي عشر من سبتمبر 2001 وفور اكتشافي، الذي حقاً **أذهلني** آنذاك، والذي مفاده أنّه **لا توجد ترجمة نصيّة ودقيقة** للقرآن المجيد **في اللغة الإنكليزية ولا في أي لغة أخرى البتة!** وبعد تردد وتفكير عميق قررت مستعيناً بالله ومعتمداً عليه سبحانه **أولاً**، وملتمساً العون ممن يستطيع **بنفسه** أو **بمعرفته لغيره** أن يعينني أو يتعاون معي في إيجاد **الترجمة المنشودة**، أي **الدقيقة والأمينة نّصاً وصيغة** لكتاب الله في اللغة الإنكليزية، لعل وعسى أن تكون تلك الترجمة **المرجع** و **الأساس** لترجمات أخرتتوالى تترى، إن شاء الله، في **جميع** اللغات، خصوصاً **الحية** منها!

13. خلال الثلاثة القرون الماضية صارت اللغة **الإنكليزية اكثر لغات العالم تداولاً في جميع القارات**، وعليه كان على **المسلمين، والعرب منهم خاصة، المبادرة** بترجمة القرآن والحديث الصحيح\الحسن الى الإنكليزية ترجمة **دقيقة وأمينة للنص والصيغة**، أي **بلا زيادة ولا إنقاص ولا تحوير لنصوص وصيغ القرآن والحديث الصحيح\الحسن!** وبما أنّ **نصوص** القرآن **وصيغه مقصودة بذاتها ولذاتها** وهي في **منتهى البلاغة ودِقّة البيان** و **الإتقان**، خصوصاً فيما يتعلّق في التعبير بما **قل ودلّ**، وبرسم **الصور والمعاني المقصود نصاً وضمناً\تلميحاً أو كناية!** وكذلك بالنسبة للحديث الصحيح\الحسن! أي **لا بد من ترجمتهما ترجمة دقيقة وأمينة نصاً وصيغة!**

14. إنّ من يتشرّف بترجمة **القرآن المجيد** أو **الحديث الشريف لا يحق** له، كائناً من كان، أن **يزيد** أو **ينقص** أو **يحور أي جزئية منهما!** الأمر المشين أنّه لا توجد **ترجمة نصية، دقيقة وأمينة** للقرآن المجيد، **حتى** الآن؛ أنظر الفقرة 15 فيما يلي! ويا للأسف الشديد كذلك **لا توجد ترجمة نصية، دقيقة وأمينة للأحاديث الصحيحة\الحسنة!**

15. أ- يعلم **جميع العارفين** أن "الترجمات" الإنكليزية المتداولة، المعروفة بـ "ترجمة معاني القرآن" **جميعها**، مع اجتهاد اصحابها، جزاهم الله خيراً وأثابهم بالحسنى، **لا تصلح، جملة وتفصيلا!** لماذا؟ سأبيِّن بعد قليل إن شاء الله!

**في العصر الحديث، ترجمة القرآن لابد أن تكون: نقل كلام القرآن نصاً وصيغةً بدقة وأمانة إلى إى لغة أخرى! الدقة والأمانة، أي التقيد والإلتزام بالنّص وصيغته من العربية إلى اللغة المنقول اليها**، وذلك **أمانة** للترجمة **ولخطيرما يترتب عليها، خصوصاً بالنسبة للقرآن والحديث الصحيح\الحسن**؛ إذ **عليهما تبنى العقائد والأحكام!** وحيث أنّ تلكم "الترجمات" **فسرت وما ترجمت النّص** الكريم **وصيغه، وحتمياً لازم ذلك حذف** كلمات وكلمات مما **جاء** في القرآن و**أضافة** كلمات وكلمات بما **لم يرد** فيه، و**تحوير** كلمات وكلمات بما **لا يتلائم** معه، بل **أبعد** من ذلكم أتت **بنقيض** ما يقوله القرآن! مثلاً عند ما استبدلت (**كلها جميعاً**) كلمة "**نعم**" في محل كلمة "**بلى**"، أينما وجدت كلمة "**بلى**" في القرآن! وبذلك طبعاً دون قصد **أفسدوا** بل **نقضوا** المعنى المراد! مثلاً: في الآية 172 من الأعراف: "**ألست بربكم، قالوا بلى**"! تلكم "الترجمات" تقول "ألست بربكم، قالوا نعم"! (نستغفر الله عن ذلك الكفر غير المقصود)! أن "**بلى**" و"**نعم**" **ليستا** بنفس المعنى، **ولا هما من المترادفات!** علماً أنني من الذين **يجزمون** أن **ليس في القرآن مترادف البتة!** و**كل** كلمة في القرآن لها **ذاتية خاصة ولا بديل لها**، وهي **مقصودة بذاتها ولذاتها، ولا يجوز تغييرها ولا بأقل القليل**، لرسم الصورة وإجلاء المعنى المراد، **كما في النّص والصيغة!**

ب - ومثلاً آخرا: ترجموا كلمة "**آية**" بـ"verse"! إنّ كلمة "**آية**" تعني: الجملة من القرآن، أو المعجزة، أو الشيء المبهر الذي لا يكاد له نظير، أو البرهان، أو العلامة المبيِّنة! و كلمة "verse" تعني جملة من "الكتاب المقدس"، أو بيتاً من الشعر أو شطراً منه! فكيف يتأتى **لعربي مسلم** يعلم علم اليقين أنّ الآية **لا تمت** لـ "الكتاب المقدس" بشيء، لا من قريب و لا من بعيد! وكذلك "الآية" ليست بشعر و لا بشطر منه! فكيف به ينجرف مع التيّار و يقول بكلمة "verse" قاصداً "آية"، تاركاً بذلك تلكم المعاني **الجميلة السّامية و المرامي العليّة و الموحية** لكلمة "**آية**"؟

ج - أمّا **التقيد** بنصوص **الأفعال** و**الأسماء** و**الأحرف** و**الصفات** في تلكم "الترجمات" كلها فحدث و لا حرج! إنّ استعمال القرآن الكريم **للأحرف بالذّات**، له **دقة حاسمة** و**دلالات جازمة!** و "ترجماتهم" شيء يؤسف له حقا! فمثلا: "**إلى** شياطينهم" ترجمت: "**مع** شياطينهم" و البون **شاسع** بين هذه وتلك! وقس على ذلك الكثير، الكثير، بل الكل تقريبا! بما أنّ تلكم "التراجم" **لم تتقيد بالنّصوص ولا بصيغها**، إذاً هي ليست **بالترجمات الحقة**، بل هي **أقرب** ما تكون إلى **التفاسير الميسورة**، و**ليس الميسّرة! لأنّها الموجودة فقط**، و**التي تشينها شوائب كيثرة من الأخطاء الفظيعة بل المفسدة!** لا شك أن الذين قاموا بتلكم "الترجمات" اجتهدوا وأساءوا سعهم إجتهادهم، جزاهم الله خيراً و أثابهم بالحسنى! و علينا الدعاء لهم لاجتهادهم وحسن نواياهم! **لكن الحق لابد أن يحق**، أي **لابد** من **تصويب العمل لأجل العقيدة** و**لأقدس و أعظم و أصح كتاب على وجه الأرض إطلاقاً!**

16. أنك تكاد لا تجد في أي من تلكم "الترجمات" **جملة واحدة من كلمتين فأكثر تطابق** ترجمتها النص القرآني المجيد، من حيث: **صيغة النّص**، **الفعل** (المبني للمجهول\المعلوم\المتعدي\اللازم)، **الأسم**، **الحرف**، **الصفة**، بل حتى **المعنى**، حيث تجد **نقيض المعنى**، كما في 15 أعلاه، وقس على ذلك الكثير الكثير!

17. وهذا الواقع المؤسف حقاً حدث لأن **جُلّ** إن لم يكن **كلّ** أصحاب تلكم "الترجمات" ليسوا من ذوى اللسان العربي ونهجوا نهجاً **خاطئاً** إن لم يكن **فاسداً!** و القلة، القلة منهم من ذوي اللسان العربي لم يوفق لأحسن من سواهم لأنّهم **نهجوا نهج من سبقهم!** لذلك تجد "ترجماتهم" ليست **بناقصة الدّقة** فحسب بل إنها كثيراما **تحيد** عن النّص الكريم؛ وذلك (طبعا) **بغير عمد** من المترجم؛ إذ لا يمكن أن يُتَصوّر أن **يتعمّد** الخطأ من يتشرف بترجمة القرآن المجيد، مثلاً أن يقول: "كتاب لا شك فيه" بدلا من "كتاب لا ريب فيه" أو أن يقول: "ربنا إقبل منا" بدلا من: "ربنا تقبّل منا" أو أن يقول: "يَذبَحُون أبنائكم" بدلا من: "يُذَبِّحُون أبنائكم" أو أن يترجم "وأنتم الأعلون"، بـ "ينبغي أن تكسبوا السيادة عليهم"! أو "وجعلنا بينهما زرعاً" بـ "و أجلسنا بينهم حرثاً"، لاحظ التعابير: "**أجلسنا**"، "**بينهم**"، "**حرثاً**"! بل **أدهى** من ذلك "وضعنا بينهم حقول ذرة"، كما هو في بعضها! و **الكل** لم يوفّق لأحسن مما ذكر! عفا الله عنهم و أثابهم بالحسنى، على اجتهادهم!

18. أ- أنه حقاً لمن **المؤسف للإنسان**، وصدقاً لمن **المخجل للمسلم**، و قطعاً لمن **المعيب**، **إن لم يكن الأثيم**، **للعربي المسلم** أن يعيش هذه الحقبة الزمنية التى نحن فيها، وخلال الثلاثة القرون الماضية حيث اللغة الإنكليزية هي لغة التخاطب بين أكثر أهل المعمورة، وإنّك لا تجد ترجمة **دقيقة وأمينة لنص** و**لصيغة** كتاب الله المجيد بين "الترجمات" المتداولة عند النّاس **حتى** الآن، انظر الفقرة **9** أعلاه!

ب – نعم **مؤسف للإنسان** أن يغيب عنه **أضخم كنز فيه خير الدنيا والآخرة، لكل النّاس**، و**مخجل للمسلم** أنه **يعلم** عن هذا الكنز وقد **توانى** في إظهاره ومشاركة غير المسلمين بما فيه من الخير؛ و**معيب** كل العيب، إن لم يكن **الإثم** كل **الإثم**، كما أسلفنا، **للعربي المسلم** الذي يقرأ في هذا الكتاب العظيم، خطاباً **له** و**أمثاله**:

**"لقد أنزلنا اليكم كتاباً فيه ذكركم أفلاتعقلون"** (الأنبياء :10)!

أي فيه **عزّكم**، و**شرفكم**، و**مقامكم** بين الأمم! وجملة " أفلا تعقلون" **إنكار توبيخي**، كما يقول الإمام الألوسي رحمه الله، لحثهم على تدبر القرآن ومقتضيات هذا التدبر! أي كيف بكم أيها **العرب الذين آمنوا بالإسلام لم تهبّوا نشاطاً في نشر**كتاب الله وإفهام **غيركم بكنوزه وخيراته بلغاتهم وبما هم يعقلون ويثمّنون**؟ كيف والف كيف؟

19. وهنا يبرز العديد من الأسئلة، منها: **أين المسلمون** في جميع أقطار الأرض من ترجمة **دقيقة النّص والصيغة** لكتاب الله و أحاديث رسوله صلى الله عليه وسلم؟ بل **أخصّ** من ذلك، **أين العرب الذين آمنوا برسوله وقرآنه** من قوله،سبحانه:

**"وإنّه لذكرٌ لك ولِقومك، وسوف تسئلون"** (الزخرف: 44)؟

هذا وعد ووعيد من الحق سبحانه وتعالى لهؤلاء **المخاطبين**! نعم **وعد** مكرر التأكيد منه سبحانه، ومن أصدق منه قيلا! وكذلك هو وعيد ينبغي **أن يصكّ ناصية كل مخاطب ويهز فرائصه**، ذلك لأنّ مخاطبه هو خالقه، ومسائله! كيف به **لم يهبّ مسارعاً** لجعل القرآن **نصاً وصيغة ودون دَنِيّة**[3] وبمنتهى **الدّقة والأمانة** بين يدي مختلف الشعوب **وبلغاتهم**؟ وبما أنّ اللغة الإنكلنزية هي اكثر اللغات تداولاً بين النّاس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل المنظور، فكان جدير بالمخاطبين ان **بادروا** بتلك **الترجمة** للقرآن المجيد **منذ أمد طويل**! ولكنهم لم يفعلوا **حتى** الآن! **الآن** فقط اصبحت هكذا ترجمة في **متناول** الجميع، بإذن الله، انظر الفقرة **9** أعلاه!

20. قبل أحداث سبتمبر 2001 كنت منغمساً في موضوع كتابي: **The Future World Order** الذي يبحث في الفلسفة والعلم والدين من **منطلقات ومصادر العقلية الغربية أساساً**! وبعد تلكم الأحداث، واكتشافي، كما ذكرت آنفاً، الذي حقاً **أذهلني** وخيب أملي وهو أنه لا توجد ترجمة **نصيّة ودقيقة** لكتاب الله في **أي لغة وبالذات الإنكليزية**! من هنا توكلت على الله وعكفت على ترجمة **دقيقة النص والصيغة، وخالية الدنيّة**، أن شاء الله، لكتاب الله! والحمد لله على الفلاح! انظر الفقرة **9** أعلاه!

21. أ - عند ما شرعت في مشروع "الترجمة النّصية" لكتاب الله، شعرت **بأهمية** هذه **المهمة الكبرى والمسؤولية العظمى والفريدة الهُوِيّة**! وعليه طبعاً بحثت جاداً، كما ذكرت آنفاً، ملتمساً العون من الله **أولاً** ثم مِمَّن يستطيع هو **بنفسه** أو **بغيره**، الإسهام في هذا المشروع الجليل! و قد نشرت ذلك في **الإنترنت**، وغيرها، وعليه **ظننت** أنّي **سأغمر بسيل** من "المساهمات" من الكثيرين، بالغثّ والسمين! واحتياطاً نوهت لمن أراد المساهمة أن يطّلع على مقالة وجيزة وضعتها في الإنترنت، حيث قلت في تلك المقالة الآتي، "أخي المشارك أن كنتَ تميّز الفرق بين:

(21-أ-1) **الأب** و**الوالد** و**الأم** و**الوالدة** و**الإبن** و**الولد** و **يَذ بَحون** و **يُذ بِّحون** و **يقبل ويتقبّل**!

(21-أ-2) "إنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِياً"! (21-أ-3) "وَهَذا لِسَانٌ عَرَبِي"! (21-أ-4) "وَكَذالِكَ أنزَلناهُ حُكماً عَرَبِياً"!

(21-أ-5) و طبعاً هنالك المعنى **الشرعي** للكلمة في القرآن المجيد، انظر الفقرة 24- د فيما يلي!

ب - فإن كنتَ **تميِّز الفروقات الدقيقة فيما ذكر أعلاه، فلا تبخل علينا بعلمك و فضلك!**

إن كلَّ واحد من (21-أ-1) و (21-أ-2) و (21-أ-3) و (21-أ-4) و (21-أ-5) **يشكل مبدءاً بذاته** لترجمة كتاب الله! فكل كلمة أو جملة في كتاب الله يجب أن تترجم في ضوء هذا المبدأ أو ذاك، أي هل الكلمة أو الجملة ينبغي أن تفهم على أنها: أوّلا **"قرآناً عربياً"**، أو ثانياً **"لسان عربي"** أم ثالثاً **"حكماً عربياً"** أو رابعاً هناك **حكم شرعي يحتم فهماً معيناً** لتلك الكلمة أو ذلك التعبير! و **الحكم الشرعي هو الأساس وعليه المدار!**

ج - وطبعاً للوصول الى الحكم الصحيح في كل ما ذكر، لا بد من الرجوع الى كتب اللغة: الصرف والنحو، قواميس العربية المختلفة، معاجم التراكيب والأمثال، إعراب القرآن، وطبعاً كتب تفاسير القرآن العديدة، كل واحد منها فيه تفسير من **زاوية أو زوايا** معينة، والقرآن الكريم يمد الكلّ غدقاً معيناً! والكل يغترف منه على حسب طاقته وبما آتاه الله من الفهم وقوة الإستنباط وطاقة البيان!

21. أ- إذاً الترجمة **الدقيقة للنّص والصيغة، تحتم التقيد** بما ذكر أعلاه، **تقيداً صارماً**! كيف لا، ونحن بصدد كتاب الله، الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والذي حفظه منزِّله، وفيه الأمر والنهي **لشؤون**

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[3] **أي الخصلة المذمومة**، من كلمة قالها الفاروق عمر بن الخطّاب: **"علام نعطي الدّنيّة في ديننا"**، حديث الحديبية. **راجع لسان العرب**

**الدنيا والآخرة على أسس علمية سليمة ومنطقية حكيمة، وفوق هذا وذاك**، إنّه **لشريعة ربّانية** من لدن العزيز الحكيم! فلا **يجوز الإنقاص ولا الزيادة ولا التحوير** في **نصوصه وصيغه**، ولا حتى بالقليل! ولأنّ **كل مفرداته وصيغه مقصودة بذاتها ولذاتها**، فلا محيص من **الإلتزام كل الإلتزام** بذلكم **كله، أمانة للنقل، وحفاظاً على عظم المسؤولية، وبغية الحصول على معانيه ومراميه، التي هي دوما متجددة لمن يتدبّر ويرعوي**! ذلك لأننا بصدد كلام رب العالمين، **ثابت النّص والصيغة والحمّال لمختلف** المعاني **لكل العصور وتطور العلوم إلى يوم الدين! فلا بد من أخذ ذلكم كله دوما في محاولة ترجمة القرآن!**

ب - ولتحقيق ما ذكر أعلاه، هناك **أربعة** مبادىء رئيسة و**فروع ثلاثة لها**، هي **بمثابة نتائج طبيعية و منطقية** لتلكم المبادىء، أيضاً **لابد من التقيد بتلكم الفروع** لترجمة القرآن المجيد أو الحديث الصحيح\الحسن!

ج. فالمبادىء الأربعة هي:

(1). **مبدأ** "**إنا جعلناه قرآنا عربيا**"- (الزخرف:3). أي أنّ **كل** كلمة في القرآن الكريم لها مفهوم **معين بالنسبة للعرب!** فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك!

(2). **مبدأ** "**وهذا لسان عربي**"- (النحل:103). "اللسان العربي" هو أن تضع كلمة عربية مع أخرى عربية و المعنى يكون ليس هذه و لا تلك! فمثلا: "**ابن السبيل**"! فإبن السبيل ليس بإبن و ليس بالسبيل! "إبن السبيل" هو: **المسافر!** ومثلا آخراً: "**يأكل لحم أخيه ميتاً**" يعني: **يغتابه!** فليس هناك أكل و لا لحم لأخ ميت، بالمعنى الحرفي لكل كلمة! لكن هذا التعبير المجازي الجميل **كي يقبّح وينفّر من الغيبة!** وهنا يرجع إلى معاجم التراكيب و العبارات و الإصطلاحات! القرآن فيه الكثير و الكثير من اللسان العربي!

(3). **مبدأ** "**وكذلك أنزلناه حكما عربيا**" - [4](الرعد:37). "**حكماً عربياً**" أي أنّ نظم القرآن وسياقه يتطابق مع قوانين الصرف والنحو للغة العرب! **فمثلاً**: "وما خلقت الجنّ و الإنس إلاّ ليعبدون" (الذاريات :56)، "تلك الرسل" (البقرة:253)، "لعل الساعة قريب"(الشورى:17)! فبالنسبة لـ "يعبدون"، أين ضمير المتحدُّث، و هو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون **الوقاية أو العماد، حيث لا يُستَغنى عنها**، ووجودها يعني **حذف** الـ "ي" كضمير للمتكلّم! أمّا "تلك الرسل" فكلمة "**تلك**" هي إشارة **للمؤنث**، وكلمة "**الرسل**" **مذكّر**، فكيف بكلمة "تلك" يشار بها إلى المذكّر؟ الجواب: نعم، لأنّ كلمة "الرسل" هي **جمع تكسير**، فيشار للرسل بـ "تلك"! أمّا بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأنّ المرمى المقصود هو: **البعث** أو **وقت** الساعة أو **وقوع** الساعة! وكل من **البعث** و **الوقت** و **الوقوع** مذكّر! ولمعرفة كل ما ذكر في هذا الصدد ينبغي الرجوع إلى كتب إعراب القرآن و أمثاله، كـ "الدّر المصون" لـ الحلبي، مثلا!

(4). **مبدأ المعنى الشرعي** للكلمة، هذا هو **المرتكز الرئيس**، إذ **عليه المدار والتكريس؛ وعليه بنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدي الناس أجمعين لعبادة رب العالمين**، من **منبعيها العليين، القرآن** المجيد و **السنّة** المطهّرة! **ذلك لأنّ** المصطفى صلى الله عليه وسلم، قال: "**أوتيت القرآن ومثله معه**" (انظر: مشكات المصابيح، تحقيق الشيخ الألباني، حديث رقم 163)! فهو **الصادق الأمين** حتى ما **قبل** النبوة، و **بعدها**، فالحق سبحانه وتعالى يقول بأنّه: "**لا ينطق عن الهوى إن هو إلاّ وحي يوحى**" (النجم: 3-4)! فمثلا: **الصلاة لغة** تعني **الدعاء** أو **مكان** الصلاة، أما **شرعاً** فهي الاغتسال أو الوضوء و الدخول فيها بتكبيرة الإحرام، فأداء واجباتها و أركانها، ثم الخروج منها بـ "السلام عليكم ورحمة الله"!

ومثلاً آخراً، الحديث الشريف: "**انصر أخاك ظالماً أو مظلوماً**"! من الواضح جداً **نصرة الأخ مظلوماً**، أمّا **كيف بنصرته ظالماً** فغير واضح من **الوهلة الأولى**! غير أنّ الأمر يتضح **جلياً** عند العلم َإن الحديث الشريف قد **قعّد لمفاهيم جديدة وكرّس** لمبادء **إسلامية قويمة**! فمن **المفاهيم الجديدة: أولاً**: أن "**الأخ**" هو **كل** من شهد أن لا إله إلا الله و أن محمداً رسول الله! و **ثانياً**: **تنصر** "**أخاك ظالماً**" أي أن **تمنعه من أن يظلم بداية**، كما أفصح بذلك المصطفى صلى الله عليه وسلم!

يا الله! سبحان من علّم الإنسان ما لم يعلم! **هنا** تتجلى **العناية الربّانية** في السمو بـ **المفردات** و **العبارات الشرعية** إلى **المراتب العلية** و الإضفاء عليها بتلك **المعاني الرائعة، المؤثرة** و **الجلية!** يا **لجلال** و **عظمة** تلكم المفاهيم **الجديدة** وترسيخ **الحق والعدل والمساواة، أسس** لحياة وعيش كريمين، من **منبع ربّاني مجيد أو حديث شريف صحيح!** إنّ **الأساس لكل** ما في القرآن هو **المعنى الشرعي أولاً**، حيث أنه **الأساس** و **المرتكز الرئيس، لكل الأحكام ورسالة الإسلام، التي عرّفها القرآن تبيانا، وفصلتها السنّة بلاغاً! وفي وجيز من القول: هي السِلم**

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[4] انظر إلى القاموس الملحق بهذه الترجمة النّصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربياً".

**والتّسالم والعيش والتعايش، والعون والتعاون والرحمة والتراحم والسّماحة والتّسامح، والأخوة والتآخي، والعفو والغفران والفهم والتفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، والصدق والأمانة، والوفاء بالعقود وبحقوق الوالدين والأقربين، و"لا إكراه في الدين"، "ولكم دينكم ولي دين"، حيث ضمان مطلق للحرية الشخصية التي لا تقيدها إلاّ قيود ألأوامر والنواهي الربّانية من لدن العزيز الحكيم! كل ذلك في ضوء المنطق السليم والرّويّة السّوية! والقول الفصل أن كل ما في القرآن هو الإسلام وتعاليمه، أمراً أو نهياً أو سكوتاً في غير نسيان، بل فسحة لما يتعارف عليه النّاس بلا ضرر ولا ضرار! والكلام عن عظمة القرآن لهدي العباد فعلا لعجب عجاب! فهو "تبيان لكل شيء"** (النحل:89)، وهو "**يهدي للتي هي أقوم**" (الإسراء:9)، وهو الذي "**لا تنقضي عجائبه إلى يوم الدين**"، كما جاء في بعض أقوال السلف الصالح! فالحمد لله الذي **هدانا لهذا الدين** و**قرآنه** و**سنّته** وما كنا لنهتدي لولا أن هدانا الله!

ولـ **الفهم الشرعي الصحيح** لابد من الرجوع إلى كتب **الحديث الصحيح\الحسن** وجمع من التفاسير **المعتمدة**، كل يفسِّر من وجهة معينة، ولا ضير، إذ كل يفسّر بقدر ما آتاه الله من الفهم والعلم والتجربة وقوة الإستنباط والبيان! الشرط **الإلتزام** بما جاء في القرآن المجيد والسنّة الصحيحة! وكل منهما معين لا ينضب، يمد المستمد غدقاً!

22. أمّا **الفروع الثلاثة**، التي **لا تنفك عن تلكم المبادىء**، حيث هي **نتائج طبيعية و منطقية** لها، فهي الآتي:

(22-أ) **أكلنزة الكلمة!** اللغة العربية بطبيعتها **بنائية منطقية**، أي أنّك في الأغلب تبني الكلمة ومشتقاتها على أساس منطقي حكيم، على خلاف اللغة الإنكليزية ، التي في غالبها **صمّاء**، أي بلا جذور قابلة للتصريف و اشتقاق الفعل المناسب والإسم المطلوب! ففي الإنكليزية من **الصعب** إيجاد إسم **الفاعل** ومن **الأصعب** جداً إيجاد إسم **المفعول**! أمّا في العربية فيسهل إشتقاق إسم المفعول **به** والمفعول **فيه** و المفعول **معه** والمفعول **لأجله** وقس على ذلك! كذلك فإن اللغة العربية **غنية جداً بالمفردات الدقيقة**، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللّبيب يرى بعضها من المترادف وليس الإمر كذلك، إذ **لا مترادف في القرآن!** فعند الترجمة، كثيراً ما يواجه المترجم **صعوبة**، إن لم تكن **إستحالة** إيجاد المفردة المناسبة في الإنكليزية لما يقابلها في العربية! ففي حالة الإستحالة لابد من **أكلنزة** الكلمة، إي أن تكتب الكلمة العربية بالأحرف الإنكليزية *معكوفة* وبين قوسين يشرح المقصود! مثلاً كلمة "**بعل**"! لا توجد في الإنكليزية كلمة مقابلة! فإذا أردت أن تترجم: "**هذا بعلي**"! تقول:

This (*is*) my *ba'al* (*master/owner/husband*)[5]

وكلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأنّ **الصيغة السّويّة** للجملة **الإنكليزية لا تستقيم إلاّ بها**! وعليه فكلمة "is" وضعت بين قوسين وبأحرف *معكوفة* **لتبيان** أنّ كلّ ما هو معكوف وبين قوسين هو ليس **بالضبط** النص القرآني، ولكن اقتضته سلامة النّص في اللغة الإنكليزية **لتقريب** المعنى **بسليم** القول فحسب!

(22-ب) **تذكير و تأنيث الكلمة!** في **العربية كل كلمة إمّا مذكّر أو مؤنث!** أمّا في الإنكليزية فالكلمة **حيادية**، أي لا مذكّر ولا مؤنث، **إلاّ ما ندر بالنسبة لحفنة من الضمائر! فلتذكير وتأنيث الكلمة** في الإنكليزية **كي تحاكي** مقابلها في العربية لابد من **ترميز** الكلمة الإنكليزية! مثلا: الشجرة=tree[w]، والقلم=pen[x]. فكل كلمة إنكليزية عليها رمز "[w]" تكون **لتأنيث** الكلمة المعنية، و تذكير الكلمة يتم برمز "[x]" عليها! وهذا مهم عند ترجمة، مثلا: "لعل الساعة قريب"، (**الشورى**:17) بدلا من لعل **الساعة قريبة**، كما قد يتبادر للذهن!

(22-ج) **تحديد الضمائر!** كما ذكرنا آنفاً، في الإنكليزية الكلمة حيادية! مثلا كلمة: you، تصلح لأنت، وأنتم، و أنتِ، وأنتنّ! والكلمة في القرآن، الضمير وغيره، **محدد** و **بمنتهى الدّقة**، أي لا يمكن اللبس فيه! فمن أجل ذلك **رمّزت الضمائر لتحديد هويتها** من **أوّل نظرة!** فمثلا: you[s]= أنت، و you[f]=أنتم، you[y]= أنتِ، you[g]= ضمير المخاطب المتّصل، كأن تقول مثلا: إنّك=verily you[g]، أو الضمير المستتر، كما في: قل=let-say [*you*[s]]! وهكذا دواليك[6] لمجموعة أخرى (**20**) من مختلف

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[5] و أحياناً كلمة "بعل= *ba'al*" تطلق على صنم كانت العرب تعبده في الجاهلية

[6] انظر صفحة الكلمات المرمّزة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمّزة

الكلمات **المرمّزة** كفت لأكتناف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم! وبما أنّ هذه الرموز تتكرر على صفحات هذه الترجمة فسر عان ما **يألفها**، بل و **يستحسنها** القارىء، إن شاء الله، لجميل وظيفتها **التي تزيل الإلتباس وتحدد بوضوح ومن أول وهلة** الأمر المعني! فالحمد لله على هذا **الإبتكار** الذي **سوّى نقصاً** في اللغة الإنكليزية، **لتلائم وتحاكي** النصوص القرآنية الكريمة! وهو **أوّل** قاموس من نوعه، فيما اعلم، يعتني **بترميز الجنس و الضمائر**، وذلك من فضل الله سبحانه وتعالى، فالحمد لله والشكر له سبحانه وتعالى!

23. أ- من المعروف بالبداهة و التجربة أنه لو نقل عن أحد ما قولا **بالمعنى**، لربما أقام الدنيا هذا الأحد ولم يقعدها، إذ أنّه **لم يقل** هذه الكلمة أوتلك **بالذات**! فكيف بنا أن نترجم كلام الله بـ "**المعنى**" ونقبل به؟ إنّ تعبير: "ترجمة معاني القرآن" فيه نظر! فكأن للقرآن معان عدة، وهذه ترجمة لها! **نعم** للقرآن من المعاني ما **لا يكاد يُحصى**، ولكن هل تلك "الترجمة" أو ما يماثلها ترجمة **لتلكم المعاني**؟ الجواب كالشمس الساطعة! إذا كيف يكون لها ذلك وأساساً هي **فسرت وما ترجمت نصوص القرآن وصيغه، فزادت فيها وأنقصت منها وحورتها**، بل أدهى من ذلك، دون قصد، جاءت **بنقيض** صريحها؟ (انظر الفقرة 15 أعلاه)!

ب. الترجمة بالمعنى، لو افترضنا جدلاً صوابها، فإنّها تضل **عالية النّقص والدنيّة!** ذلك أنّ **نصّ** و **صيغة** القرآن، كما ذكرنا آنفا، **حمّالان لمختلف المعاني على مر العصور وتطور العلوم إلى أبد الدهر!** والترجمة **بالمعنى** تنقل **واحداً** من المعاني (على افتراض محالفة التوفيق) بالنسبة للزمن والتطور العلمي **حين اكتملت** تلك الترجمة **بالمعنى**! علماً أنّ افتراض التوفيق **بعيد المنال** في واقع الأمر في أي وقت من الأوقات! هذا **أولاً**، و **ثانياً** أين بقية **المعاني** المحتملة، بل **الأكيدة** لما يأتي من العصور والعلوم؟ و **ثالثاً** أين هذا مما جاء في حديث الرسول صلى الله عليه وسلم، في 7 أعلاه؟ **رابعاً** اجدر بـ "الترجمة بالمعنى" أن تسمّى باسم **آخر**، مثلا **تفسير لبعض** آي القرآن، أو أي **تعبير أخر غير "ترجمة"** (انظر 15ج آنفاً) إذ أنّ **هكذا** ترجمة **ليست حقاً الترجمة** التي ينبغي أن تكون، و حتى لو **"صدفة"** (كما يقولون، و **لست ممن يؤمن بـ "الصدفة"**، إذ **الكل بقدر**) إنطبقت صحة تلك "الترجمة" بالنسبة **لليسير اليسير** من القرآن المجيد!

ج. الترجمة بالمعنى، **كما ذكرنا آنفاً، تفسر النص** الكريم **و صيغته وليس ترجمتهما!** و هذا أمر **مخل** بالنسبة للترجمة! إنّ **النّص** و **الصيغة** في القرآن فيهما **البلاغة و البيان و الكناية و المجاز! فيهما الإعجاز اللغوي المنقطع النّظير في كل زمان! وفيهما الإعجاز العلمي في مختلف المجالات ولكل التطوّرات! وهما حمّالان للمعاني المتعددة** و المرامي **الظاهرة و الخفية** على مر العصور وتطور العلوم! فالقرآن محكم البنيان في اجماله ودقيق الدلالات في تفصيله! و فيه **التقديم و التأخير**، الذي بدوره يؤدي الى **اختلاف المعاني و المرامي**، المستوخاة من ذوي الألباب! مثلا: "**لا يقد رون على شيء مما كسبوا**" (**البقرة**:264) و "**لا يقد رون مما كسبوا على شيء**" (**إبراهيم**:18). أو "**مواخر فيه**" (**النّحل**:14) و "**فيه مواخر**" (**فاطر**:12)! من كلماته **تؤخذ العقائد و تبنى الأحكام! نظمه فريد يدر بالمعاني و المزيد!** ترجمته بـ "المعنى" **مخلّة بنصوصه وصيغه المحفوظ** ("و إنّا له لحافظون" (**الحجر**:9)؛ و **مفسدة لصريحها و مضامينها!** و عليه ترجمته بـ "المعنى" **ليست فقط لا تصلح بل ينبغي أن لا تكون أبداً!**

24. الآن وبعد **عمل دؤوب و ابتكارات جديدة، وتجربة أصيلة**، وفقني الله لتحقيقها، أحمده و أشكره على ذلك، استغرق كل ذلك أكثر من **سبع من السنين**؛ تخلل ذلك اتصالات شخصية بالهاتف وبغيره لجمع غفير من الأساتذة "المتخصصين" في أماكن عدة من هذا البلد و العالم، بما في ذلك الكثير من المراكز الأسلامية في الولايات المتحدة الإمريكية و أوروبا الغربية! بعد العديد من الإرتحال و الإتصالات تبين لي أن ذاك الإحتياط الآنف الذكر (21 أ- ب) لربّما كان هو أحد الموانع، إن لم يكن **هو المانع الرئيس**، في **عدم مساهمة أي إنسان البتّة**، ألا أحد أصدقائي، كان معي منذ البداية، الى **أوّل** شروعي **بالتنقيح الأول**، جزاه الله خيراً! ومؤخراً أحد الأصدقاء، جزاه الله كل خير، أبدى بعض الملاحظات، التي كان لها طيِّب الأثر و الإثراء على **جزيئة** هنا و هناك من هذه الترجمة!

25. بالإنكليزية لا تستطيع أن تقول مباشرة: **صدق** أو **أحسن** أو **صبر** أو **استغفر**، فلا بد من المداورة! المداورة أن تقول: **الذي قال الصدق**، أو **الذي أحسن**، أو **الذي مارس الصبر**، أو **الذي طلب الغفران!** وأيضاً فإنّ اللغة الإنكليزية **فقيرة** جداً في مفرداتها، بالنسبة للعربية، وعليه **فدقة** التصوير بالكلمة يكون في **غاية الصعوبة**، و هذا على نقيض العربية التي تتفاقم مفرداتها وتتعاظم معاني تلكم المفردات، وعليه دقة التصوير بالكلمة يكون سهل المنال، خصوصاً عند من آتاه الله قوة البيان!

26. **الكلمة** (أو الحرف) بالنسبة للعربية، علماً أنها كثيراً ما **تشارك** أخواتها في المعاني العديدة، لكنّها **هي وحدها و لا سواها** التي **ترسم** و **تؤدي** المعنى و المرمى لما يراد. فمثلا:

أ. **غاب** = **لم ير بالعين السويّة لأي سبب!**

**ب. إختفى = لم ير بالعين السويّة من حيث أنّه لا يعرف مكانه!**
**ج. تَوارى = غاب الى الخلف عن حياء أو خجل!**
**د. خنس = غاب عن ذِلّة و هوان!**
**هـ. غرُب = غاب في مكان بعيد!**
**و. استتر = غاب و راء حجاب خوفاً أو خجلاً!**
**ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!**
**ح. أفَلَ = غاب لمعانه أو غابت شهرته أو شأنه!**

27. وعليه فالكلمات (أوالأحرف) من الجملة هي بمثابة عناصر اللوحة الفنية العجيبة المُعجِبة في أطار جميل! فلو استبدلت كلمة أو حرفاً بـ **"مرادف"** فلأحدثت خدشاً بليغاً في أحسن الأحوال، و الحقيقة أنّك لربّما غيّرت المبنى و طبعاً المعنى و المرمى لما يراد! و **القرآن ليس فيه مترادفات البتة!** فالحذر الحذر في هذا الصدد! لذلك فإن ترجمة القرآن بـ "المعنى" مرة أخرى أقول: **لاتصلح بل ينبغي أن لاتكون أبداً!**
28. **إنّ هذه الترجمة (بأحدث تنقيحاتها 4.6.5) تحافظ على نصوص وصيغ القرآن السرمدية الصحة وتحاكيها أمانة ودقة، توافقاً وحيطة! فلا زيادة ولا إنقاص ولا تحوير لأي كلمة أو جملة** في القرآن المجيد، فالحمد لله على ذلك! نعم هذه الترجمة **الجديدة** للقرآن المجيد إلى اللغة الإنكليزية هي حقاً، قطعاً وبلا جدال، **تا ريخية، وفريدة** من نوعها، إذ **لم يسبق لها مثيل أبداً**، حيث أنها **تختلف** عن سواها **جملة وتفصيلاً!**
29. وبهذا فإنّني، مرة أخرى **أجدد** مطلبي لكل من لديه العلم و المقدرة **بنفسه أو بغيره**، أن يهب لمراجعة هذه الترجمة **لإثرائها صحة ودقة**، قدر الإمكان، و أنا على أتم الإستعداد بأن **أدعوله بخالص الدعاء و بتعويض جهده و وقته بجزيل من المال حسبما يرى هو، إلى عشرة آلاف دولار أمريكي** (سبعة وثلاثين الف و خمسمأة من الريلات السعودية) **للساعة الواحدة** من وقته، **تشجيعا له، شريطة** أن عمله حقاً **يثري** هذه الترجمة **صحة ودقة**، على **أسس و براهين علمية**، وليس من باب وجهات النّظر!
30. لقد آن أوان هذه الترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، و لكنّها **تمت** و الحمد لله وله الشكر و المنّه، للنشر و الإنتشار بإذنه سبحانه و تعالى! وحيث أنّ القرآن الكريم **انبثق أولاً من بلد مهبط الوحي**، فإنّي أرجو إن شاء الله أن يتم نشر و انتشار هذه الترجمة **أولاً** من **بلد مهبط الوحي والقرآن** وفي أقرب وقت! وحيث أنّ هذه الترجمة **فريدة والأولى** من نوعها ومن **عمل رجل وفقه الله وأتمّها من بلد مهبط الوحي والقرآن ولغته لغة القرآن، فإنّي أدعو الله أن يتقبّلها و ييسر لها القبول والإستحسان عند أكثر النّاس، وينفع بها الإسلام و المسلمين، بل النّاس أجمعين**، إن شاء الله، ويحقق **كل الأرجية** بخصوصها، بما في ذلك **نشر وانتشار أحدث تنقيحاتها (التنقيح 4.6.5)** أيضاً **من بلد مهبط الوحي والقرآن**، وعلى الله التكلان، إنه سميع مجيب!
31. وأخيراً أرجو من الله ثم ممن يستطيع أن **يساهم** بشكل أوبآخر في نشر وتوزيع هذه الترجمة **خدمة لكتاب الله و خدمة للإسلام والمسلمين** بل **العالمين** أجمعين، أن **يسارع** مساهماً في هذا الخير، بإذنه تعالى! والسّاعي في الخير كفاعله، كما هو معلوم لدى الجميع! **فهبّوا** أيها النّاس **هبّوا** للسعي في هذا العمل المجيد **لعلّكم تفلحون!**
**و فقنا الله جميعاً لما فيه خير الأسلام والمسلمين، بل العالمين أجمعين، وإعلاء كلمة الحق**، وعلى رأس ذلك نشر وانتشار كتابه المجيد **بكل اللغات وبترجمات نصية، دقيقة وأمينة وصحيحة**، والسلام عليكم و رحمة الله و بركاته.

المترجم
حرر في: 29\08\1430هـ الموافق 20\08\2009م — عبد العزيز بن فهد المبارك
بريدي الإلكتروني هو: aziznazila@gmail.com — تم بفضل الله و هدايته\فالحمد و الشكر له.

تم هذا التنقيح يوم الخميس: 09\01\1432هـ الموافق لـ 13\01\2011م.

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ملاحظة (1)
الرجاء الذهاب إلى الرابطة الإلكترونية التالية: www.qurantranslation.org و التي تربط الموقع
الذي فيه سورة **الفاتحة** وسورة **البقرة كعينتين** من "الترجمة النصية للقرآن المجيد"! ومن **أهم** الأمور في هذا الصدد **قراءة المقدمة** = ***The Introduction*** **والتوطئة** = ***The Prelude***، إذ **بدون** هذه القراءة المقترحة فإنّ القراءة المباشرة، سيكون القارىء **غير مهيأ التهيئة الضرورية**، اي التي **لابد منها أولا!** في الـ ***Prelude*** ستجد **قاموس ترميز الجنس والضمائر**، **الفريد** من نوعه و **الضروري** لترجمة القرآن!

"وتعاونوا على البر والتقوى"

ملاحظة (2)
هناك من **شياطين** الإنس أو **المعاندين** أو **الملحدين** (خصوصاً في الإنترنت) من يدعي **بالباطل والبهتان** أن في **القرآن** "أكثر من الف من التناقضات"! وطبعاً لا **يقدمون** دليلا واحدا، حيث أنهم لا **يستطيعون!**

و كتاب الله من البداية **يقول**: "هاتوا برهانكم إن كنتم صادقين" (البقرة:111)!

والسلام عليكم ورحمة الله وبركاته.

المترجم
عبدالعزيز بن فهد المبارك

بسم الله الرحمن الرحيم

## المبادئ التي لا بد من الإلتزام بها
## عند النّقد أو الإنتقاد لكل الأشياء

**العدل وإحقاقه هوما تقوم عليه السماوات والأرض ومن فيهن وما فيهن، وفي ذلك رضا لله! ولإرساء ذلك لابد من الحكم بالحق والإنصاف وتجنب الهوى والإجحاف في الأقوال والأفعال،خصوصا عند النّقد أو الإنتقاد لكل الأشياء! ولتحقيق ذلكم كله لابد من التزام المنطلق العلمي، و الهدف البنّاء،** و **ابتغاء الصواب، وتجنب الباطل،** أو **العبث** و أيضا **الإبتعاد عن الحسد و التكبر،و العناد،و القول الجزاف، وفوق ذلكم كله عدم الجهل بالنسبة للموضوع المطروح** الذي **هوقيد البحث! وبذلكم كله يتحقق الحق ويثبت العدل والكل يهتدي للتي هي أقوم، أي الطريقة المثلى للتعامل بين الناس وكسب مرضاة الله!**

يقول الحق سبحانه وتعالى:

**"والله يقضي بالحق"**(غافر:20)،**"وإذا قلتم فاعدلوا"**(الأنعام:152)،**"فلا تتبعوا الهوى"** (النساء:135).

**والذي ينقد\ينتقد هو فعلا يقضي ويقول إما حقا وعدلا فلا يتّبع الهوى، وبذلك ينال رضى الله والناس، أوبل يتّبع الهوى ويقضي بغير الحق ولا يعدل، ويستحق غضب الله والناس، نعوذ بالله من ذلكم كله! وهاكم، كما أرى، التعريف الدقيق لمبادئ النقد\الإنتقاد مجسدا في الأسس التالية:**

**أولا: المنطلق العلمي! لا بد أن يكون المنطلق علميا،** أي **يتحرى الموضوعية ملتزما الدِقة والحقيقة و الواقع** فيما ينقد أو ينتقد! فالناقد\المنتقد **عليه أن لا يؤول ولا يلوي ولا يزيد ولا ينقص ولا يحور ولا يأخذ الكلمة\العبارة خارج سياقها** بالنسبة **لنص** البحث المطروح! إن **التأويل واللوي والزيادة والإنقاص والتحوير وأخذ الكلمة\العبارة خارج سياقها، من آفات** النقد\الإنتقاد،في **كل زمان ومكان، خصوصا في أوقاتنا المعاصرة،** حيث **يكثر** ذلك، **فلا حول ولا قوة إلا بالله! نعم** من حق الناقد\المنتقد **أن يفسر بقيود التفسير!** اما **آفات النقد\الإنتقاد في أيامنا فلا لجميعها!**

**ثانيا: الهدف البنّاء! لابد** أن يكون **الهدف بناءاً و إصلاحيا وليس هدّاما أو تشهيريا لكل نقد\إنتقاد! النقد\الإنتقاد الهدّام أو التشهيري هما تماما كالجهر بالسوء! والله لا يحب الجهر بالسوء!**

**ثالثا: ابتغاء الصواب!** أي **القول بالحق الثابت و الحقيقة الواقعة وتجنب الظن أو الخرص بما لا يطابق الحقيقة والواقع أبدا ما أمكن** ذلك! مثلا: **لابد من تجنب العموميات التي يراد فرضها وهي لا سند لها من قرآن أو سنة صحيحة\حسنة أو قياس عليهما! القول الصواب المسلم به هو حصرا في قول القرآن أو السنة الصحيحة \الحسنة،وكل ما سوى ذلك فممكن أخذه أورده، أخذا بالمعطيات مدار البحث،خصوصا فيما يتعلّق بالحلال والحرام أوما يجوز وما لا يجوز! ذلكم كله لله ورسوله** صلى الله عليه وسلم! **نعم هنالك العرف،شريطة أن لا يتعارض مع الشرع! ذلك يعمل به لدرأ المفاسد أو جلب المصالح!** و **هنا يقدر بقدره بالنسبة لمعطيات الظروف و الطرح مجال البحث! فلا ينبغي التساهل فيما يتعلّق بالحلال والحرام وما يجوز ولا يجوز!**

**رابعا: تجنب الباطل!** أي **عدم الخوض فيما يناقض الحقيقة والواقع،** بالنسبة لموضوع الطرح! مثلا: **التَقول بما ليس في موضوع الطرح من حقائق وواقع!** أو **تحميل البحث بما ليس فيه!**

**خامسا: تجنب العبث!** أي **عدم الخوض فيما لا جدوى ولا منفعة فيه أومنه!**
**سادسا: مقاومة الحسد والميل عنه!** فلا ينبغي أن **يستنبط** او **يستنتج** من طرح الناقد\المنتقد **ما يمكن أن يفهم منه** أن الناقد\المنتقد **يتمنى أن الطرح** الذي ينقده\ينتقده **كان له أومنه، أو ياليت الطرح كان من غير صاحب البحث مجال النقاش!**
**سابعا: درأ التكبّر!** أي **القول تصريحا أوتلميحا بتعظيم ذات** الناقد\المنتقد و **التقليل** من **الطرح** أو **صاحبه!**

**التكبّر البشري خصلة ذميمة بل عاهة خسيسة ومقيتة عند الله والناس جميعا!**
**ثامنا: ابتعاد العناد والمكابرة! لا بد من مجانبة الإصرار على المخالفة من باب المكابرة والمنازعة!**
**تاسعا: الإعراض عن قول الجزاف!** أي **لابد** للناقد\المنتقد أن **لا يكون** قوله **بلاتقدير** أو **مقياس!** مثلا: **اقحام عموميات لا تقدير ولا قياس لها، أو لاعلاقة لها بالبحث، أو لاسند لها من قرآن أو سنة صحيحة\حسنة أو قياس عليهما، أوعرف مسلم به!** ولأقرب الفكرة، هاكم قول أحد **حملة الكتوراة** أي أنه ليس بشخص من **"العامة"!** يقول أخونا الدكتور الكريم: أنه من **المستحيل ترجمة القرآن ترجمة نصية! وحجته الأولى،** أن **الفاتحة قد خلت من سبعة أحرف، هي: ف،ج، ش، ث، ط، ظ، ز!** بعد هذا، يقول أخونا الدكتور: كيف بالمترجم يترجم ذلك؟
يا سبحان الله! **أين العلاقة؟ أين الرابط؟** من قال أنه ممكن ترجمة **ألا موجود\المعدوم** في أي مجال من المجالات؟ **كيف يستقيم أو يعتبر قول كهذا؟**
أعود و أقول، **إن القول الجزاف** فوق أنه من الأصعب الأخذ به فإنه **منقصة جمام** للناقد\المنتقد!
**عاشرا: الحيطة الحيطة من أم الكبائر في النقد والإنتقاد، الأوهي الجهالة أو الجهل بصدد موضوع البحث مدار النقاش أو النقد\الإنتقاد! نعم أحيانا،** ان لم يكن **كثيرا ما** تجد الناقد\المنتقد **في جهل كبير** فيما هو **بصدد** نقده\إنتقاده! وذلك لأسباب عديدة! منها **اطلاعه السطحي** او **فهمه الباطل،** أو **طرحه العبثي،** أو **منطلقه الذي يستشف منه الحسد،** او **التكبر،** أو **العناد،** أو **القول الجزاف!** ومن هذا المنطلق فهو **غير علمي ولا بناء وليس هو بالصواب ولا بالعدل!** فمثلا تجده لم يكلف نفسه **عناء الإحاطة التامة بمبادئ** و **قواعد** و **"مشاكل"** الطرح و **كيفية تذليلها!** فهو يصدر **أحكامه بلا قيد** و **لاشرط ولاقياس!** وعليه **تصير أحكامه مبتورة** في أحسن الأحوال، أو **مرفوضة** في **أكثرها** إن لم يكن **بكاملها!** وهذا **مصدر من مصادر الخلاف والنزاع! الحيطة من الجهل والجهالة من السهل الذي قارب الممتنع، وعدمها داء عضال فتّاك بالكثيرين!**

أن **أكثر** الإشكالات و الخلافات و الإختلافات في **معظم** المناقشات **مصدرها مفاهيم غير صحيحة** أو **غير دقيقة لمفردات** و **اصطلاحات اللغة!** مثلا: القرآن المجيد أنزل **"قرآنا عربيا"** (الزخرف:3)! وكذلك **بـ "لسان عربي"** (النحل:103)! وهو أيضا **"حكما عربيا"** (الرعد:37)!
**كثيرون لا يمزون بين: "قرآنا عربيا"** أو **بـ "لسان عربي"** أو **"حكما عربيا"! عندهم** الكل **بنفس المعنى!** ومن **هنا تنبع وتستشري الإختلافات بل وحتى المشاحنات! الصواب طبعا أن الكل ليس بنفس المعنى!** فلو توقف المتناقشون\المتجادلون و **تبيّنوا المعنى الدقيق للمفردات والتعابير،**

**لاستراحوا وأراحوا وتوافقوا ووفقوا!**

فـ **"قرآنا عربيا"** أي أنّ **كل كلمة** في القرآن الكريم لها **مفهوم محدد بالنسبة للعرب!** فعند اللزوم يرجع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك، **علما** أن **ليس** في القرآن **مترادف البتة!** أمّا **"لسان عربي"** فالـ"لسان العربي" هو أن تضع كلمة **عربية** مع أخرى **عربية** والمعنى يكون **ليس هذه ولا تلك!** فمثلا: **"ابن السبيل"!** فإبن السبيل ليس بإبن و ليس بالسبيل! **"ابن السبيل"** هو: **المسافر!** ومثلا آخراً: **"يأكل لحم أخيه ميتاً"** يعني: **يغتابه!** فليس هناك أكل و لا لحم لأخ ميت، بالمعنى النّصي للكلمة! لكن هذا التعبير **المجازي الجميل** كي **يقبِّح وينفّر من الغيبة!** وهنا يرجع إلى معاجم التراكيب والعبارات والإصطلاحات!

وأما **"حكما عربيا"** أي أنّ **نظم** القرآن و **سياقه** يتطابقان مع **قوانين الصرف والنحو للغة العرب!** **فمثلاً**: " وما خلقت الجنّ والإنس إلاّ ليعبدون"(الذاريات :56)، "تلك الرسل"(البقرة:253)، "لعل الساعة قريب"(الشورى:17)! فبالنسبة لـ **"يعبدون"**، أين ضمير المتحدُّث، وهو الـ"ي"؟

الجواب: الـ**"ن"** في **"يعبدون"** تسمى نون **الوقاية أو العماد، حيث لا يُستَغنى عنها**، ووجودها **يعني حذف** الـ "ي" كضمير للمتكلم! أمّا "تلك الرسل" فكلمة **"تلك"** هي إشارة **للمؤنث**، وكلمة **"الرسل"** **مذكّر**، فكيف بكلمة **"تلك"** يشار بها إلى **المذكّر؟** الجواب: نعم، لأنّ كلمة **"الرسل"** هي **جمع تكسير**، فيشار للرسل بـ "تلك"! أمّا بالنسبة لـ"لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأنّ **المرمى المقصود** هو: **البعث** أو **وقت** الساعة أو **وقوع** الساعة! و كل من **البعث** و **الوقت** و **الوقوع** مذكّر! ولمعرفة كل ما ذكر أعله ينبغي الرجوع إلى كتب إعراب القرآن وأمثاله، كـ "الدّر المصون" لـ الحلبي، مثلا!

وبالنسبة للقرآن المجيد، **طبعا** هناك **المعنى الشرعي للكلمة** أو **النص** القرآني الكريم! و **المعنى الشرعي هو المرتكز الرئيس الذي عليه المدار والتكريس لكل ما في القرآن والحديث!** وليس هنا مجال بحثه، حيث تناولناه **بالتفصيل** في مواطن أخرى، مثل: **الحق المرام والقول الطام في ترجمة القرآن، العجب العجاب في ترجمة القرآن، الترجمة النصيّة للقرآن المجيد**، وغير ذلك!

**ولنعد للموضوع الرئيس في النقد والإنتقاد**

1. من تجربتي الشخصية و **الترجمة النّصيَة للقرآن المجيد**، هناك من يقول أن القرآن **لا يترجم!** والبعض يقول إن **الترجمة تقوم مقام القرآن فهي قرآن، وهذا لا يصح**، إذا القرآن **لا يترجم!** **ويقول آخرون أنّه لا يمكن ترجمة القرآن! البرهان؟ لأنه كلام الله! كل هذه الأقوال لا تستند على أيّ دليل من القرآن ولا من السنة ولا من قياس عليهما! والأصل في الإسلام الحل ما لم يرد التحريم\المنع بالقرآن أو بالسنة أو بالقياس عليهما! زد على ذلك أنّ كلّ "حرام" داخل في باب المفصَّل! يقول عزّ من قال في كتابه الحكيم: "وقد فصّلَ لكم ما حرَّمَ عَلَيكم"(الأنعام:119)! وبهذا الصدد لا تحريم ولا تفصيل، وبنص القرآن:**

**"هاتوا برهانكم إن كنتم صادقين"**(البقرة:111).

فأين **البرهان** عند من **يدعي عدم جواز ترجمة القرآن! طبعا لا برهان لديهم! إذا تلك حجّة داحضة!**

2. يقول الحق سبحانه وتعالى:

**" قل يا أيها النّا س إنّي رسول الله اليكم جميعاً"** (الأعراف:158).

واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله و صحبه وسلم تسليماً كثيراً، أن **هذا الرسول** هو **لجميع** النا س! وطبعاً **جميع** الناس لهم لغات **مختلفة!** والمسؤولية لايصال رسالته صلى الله عليه وسلم الى **جميع** النّاس، تقع **عليه** وعلى **العرب المسلمين؛ امتناناً** و**امتثالاً** لقوله سبحانه وتعالى:

**"وإنّه لذكرٌ لك ولِقومك وسوف تسئلون"** (الزخرف:44).

هذه الآية الكريمة **تقرر** حقيقتين واضحتين كالشمس الساطعة في اليوم الصافي: فهي (أ) تأكيد صريح أن **القرآن** هو **"ذكر"** أي **شرف وصيت وعزة للرسول** صلى الله عليه وسلم **ولقومه؛** (ب) **"وسوف تسئلون"**، أي **قد أنيطت بكم مسؤولية كبرى، جسيمة وعظمى!** و(ج) **أنه** صلى الله عليه وسلم و**قومه** سوف **يسألون! فهو** صلى الله عليه وسلم **بلا أي شك أو جدال قد أدى الأمانة وبلّغ الرسالة** على **أفضل وجه!** أمّا **قومه، في القرون القريبة** فهذا شأن **فيه أقوال!**

3. **لقد تأذّن سبحانه وتعالى بأعلى صور البيان وأوضحه بالأمر الخطير: إنّ الدين عند الله الإسلام!**

"إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُ" (آل عمران: 19)

وأضاف الحق جلّ جلاله **بصريح القول** الكريم الذي **لا لبس فيه ولا يقبل التأويل،** أنه من **ابتغى غير الإسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين!** يا للخسران المبين لمن مات على غير دين الإسلام المستقيم ذلك الدين القويم!

"وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ" (آل عمران: 85).

نعم ذلك **الدين القويم الذي ارتضاه رب العالمين للناس أجمعين:**

"....وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗا" (المائدة:3).

وعليه فإنّه سبحانه وتعالى أمر المؤمنين **بالأمر المؤكّد،** أن **يتّقوا ولا يموتنّ إلاّ وهم على دين الإسلام!** يا حسرتى على من مات ولم يكن الإسلام دينه!

"يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ"(آل عمران:102)

4. إن خطورة الأمر بالنسبة **لدين الإسلام، الذي ارتضاه رب العزة والجلال،** و**خسران** من مات على **غير دين الإسلام، ألا يلزم ذلكم كله المسلمين، خصوصا العرب منهم، البلاغ المبين لجميع** الناس بما يقوله القرآن **نصا وصيغة، تصريحا أو تلميحا؟** الأمر الذي **يقتضي ترجمة دقيقة لنصوص القرآن وصيغه، دون نقص ولا زيادة ولا تحوير لأي جزئية منه؟** ذلك **أن كل ما في القرآن موزون**

**بمنتهى الدِقة، أي بأدق من حد السيف!** وعليه **لا يحق لبشر كائنا من كان يحاول ترجمة القرآن أن يغير أيَ جزئية من القرآن المجيد باي حال من الأحوال!**

5. خلال القرون الثلاثة الماضية أو يزيد، بما في ذلك المستقبل المنظور، اللغة **الإنكلنزية هي لغة التخاطب بين أكثر من في الأرض**، وعليه كان **جدير بالمسلمين بل واجبهم، خاصة العرب منهم، إيجاد تلك الترجمة** باللغة **الإنكلنزية**، بل **بكل اللغات الحية!** غير أن العرب المسلمين **غابوا أو اهملوا، وتركوا الساحة لغيرهم** الذين اجتهدوا جزاهم الله خيرا وترجموا القرآن المجيد إلى الإنكلنزية وغيرها من اللغات، **لكن دون المستوى المطلوب** إزاء كتاب الله الكريم؛ حيث تكاد **لا تجد** جملة من كلمتين فأكثر في **أي** منها **تطابق** القرآن **نصا وصيغة!** بل أن في بعضها المضحك المبكي لسخافة "الترجمة" وما هو واضح بطلانه من أول وهلة!

6. وأخيراً ينبغي أن نذكّر، إذ **"إنّ الذكرى تنفع المؤمنين"**، بأنّ أيَّ **ترجمة** للقرآن **ليست** بقرآن! ترجمة القرآن **بالتعريف والمنطق السليم هي ترجمة فلا يمكن أن تعتبر قرآن**، كما يدعي المدعون! **فالترجمة هي نقل دقيق وأمين من لغة إلى أخرى!** فمجرد كلمة **"ترجمة"** يعني **نقلا من لغة إلى أخرى، وهذا يعني بالمنطق السوي نفيا صريحا، بينا، وباتا بأن الترجمة هي قرآن!**

7. **الهدف الرئيس من ترجمة القرآن المجيد هو النقل الدقيق والأمين لنص وصيغة القرآن المجيد إلى اللغات الأخرى كي يتسنى للناطقين بلغة المنقول اليها بما يقوله القرآن بالضبط وبمنتهى الدقة والأمانه، دون زيادة ولا إنقاص، ولا تحوير، ولا نقض لقول القرآن، كما هو حاصل للأسف الشديد من "الترجمات" المتداولة بين الناس، لأزمنة طويلة! مثلا تلكم "التراجم" مفعمة بالأخطاء الجسيمة والشنيعة! خذ: الآية 172 من الأعراف:**

**"ألست بربكم، قالوا بلى"! تلكم "التراجم" جميعها تقول: "ألست بربكم، قالوا نعم"! (نستغفر الله عن ذلك الكفر غير المقصود)! وهناك الكثير والكثير في تلكم "التراجم" من الأخطاء الفادحة، التي لغير المطلع، يعتبرها من القرآن، ويأخذ بها! وتلك طامة كبرى! أن يستكن لهذا، خصوصا من قبل العرب المسلمين فعلا لعجب عجاب، بل أظنه أثما مبينا، نستغفر الله ونتوب إليه منه! كيف والف كيف صبرويصبرون العرب المسلمون على ذلكم كله؟ عفوك يا الله!**

8. أن **النص والصيغة** في القرآن المجيد **هما كلام الله المنزه عن أي نقص أو زيادة أو عيب ولا بأقل القليل! وهما مقصودان بذاتهما ولذاتهما ولا يمكن التعرض لتغيير هما ولا بأقل القليل قدر الإمكان البشري! ومن هذا المنطلق "الترجمات" المتداولة لا تصلح، لما يعتريها من العيوب القاتلة، من إنقاصات وزيادات وتحويرات بل حتى بنقيض (عكس) ما يقوله القرآن** (انظر 7 أعلاه)!

9. **العربية**، التي كرمها الله باختيارها **لنظم كلامه** وهديه للناس أجمعين، هي **أكمل وأدق لغة! وقوانين النحو والصرف للغة** القرآن الكريم **فريدة ولا مثيل لها!** ذلك لأنها **عقلانية ومنطقية**، تستطيع أن تبني فعل الماضي والحاضر المستمر أو المستقبلي والأمر، والمبني للمعلوم والمجهول واسم الفاعل والمفعول به والمفعول لأجله والمفعول معه والمفعول فيه واسم المكان واسم الزمان وجمع الكثرة وجمع القلة والتصغير والتكبير وتصغير التصغير وتكبير التكبير واسم العظمة وعكسه والكثير الكيثر! وكل ذلك **لا يتأتى لغير العربية!** أما غرار الإنكلنزية، مثلا، فإنها **صما**

**إلى حد كبير!** فإيجاد إسم **الفاعل قليل والمفعول أقل وأقل! أما الأبنية الأخرى فتكاد تنعدم!**

10. كذلك **مفردات العربية دقيقة كحد السيف، كما أسلفنا! ولامترادف في القرآن!** وهاك مثلا:

**الكلمة** (أوالحرف) بالنسبة للعربية، علماً أنها كثيراً ما **تشارك** أخواتها فى **المعاني العديدة،** لكنّها **هي وحدها ولا سواها** التي **ترسم** و **تؤدي المعنى والمرمى** لما يراد. فمثلا:

**أ. غاب = لم ير بالعين السويّة لأي سبب!**

**ب. إختفى = لم ير بالعين السويّة من حيث أنّه لا يعرف مكانه!**

**ج. تَوارى = غاب الى الخلف عن حياء أو خجل!**

**د. خنس = غاب عن ذِلَّة و هوان!**

**هـ. غرُب = غاب في مكان بعيد!**

**و. استتر = غاب و راء حجاب خوفاً أو خجلاً!**

**ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!**

**ح. أفَلَ = غاب لمعانه أو غابت شهرته أو شأنه!**

وعليه **فالكلمات** (أو**الأحرف**) من الجملة هي بمثابة عناصر اللوحة **الفنية العجيبة المُعجِبة في أطارجميل!** فلو **استبدلت** كلمة أوحرفاً بـ **"مرادف" فلأحدثت خدشاً بليغاً** في أحسن الأحوال، والحقيقة أنّك لربّما **غيّرت المبنى** وطبعاً **المعنى والمرمى** لما يراد، **لأنه لامترادف في القرآن!**

11. وخذ مثلا آخر افي **التقديم والتأخير** اللذان **يغيران المعنى**: **"لا يقدرون على شيء مما كسبوا"** (البقرة:264) و **"لا يقدرون مما كسبوا على شيء"** (إبراهيم:18). أو **"مواخر فيه"** (النّحل:14) و **"فيه مواخر"** (فاطر:12)! **في التقديم والتأخير لا بد من الحذر كل الحذر فيما يتعلق بهما!**

12. ذلك من جهة، ومن أخرى **لأن كلام الله جل جلاله كامل ومتكامل فترجمته لابد** أن تكون **بمنتهى الدقة والأمانة لنصوصه وصيغه، والإلتزام بها، لأنها ثابتة النص والصيغة وحمّالة لمختلف المعاني على مر العصور وتطور العلوم! من هنا الترجمة بالمعنى لاتصلح! ذلك لأن معاني القرآن دوما تتراكم وتتزايد، ومن المستحيل لأي أنسان الإحاطة بها في أي زمان! أما الترجمة الملتزمة بدقة لنصوص وصيغ القرآن فهي تحمل كلمة القرآن بكل ما فيها ماضيا وحاضرا ومستقبلا!**

13. وكذلك **لابد** من الإنطلاق من **منطلق** أن **عربية** القرآن **هي المهيمنة** من حيث **النحو والصرف و الصيغة والنص والتعبير بالكلمة المفردة أو الجملة!** ومن هنا **لامناص من اخضاع** اللغة **المترجم** اليها **وتطويعها لتحاكي لغة القرآن وليس العكس! فبالتضرع والإبتهال إلى الله، وبالجدو الإجتهاد والصبر والإبداع والمثابرة والإبتكار يمكن تسوية النّقص في اللغة المترجم إليها لتحاكي لغة القرآن المجيد، كما فعلا حصل بانسبة للإنكلنزية و "الترجمة النَصيَّة للقرآن المجيد"، أنظر قاموس ترميز الجنس والضمائر في توطئة تلك الترجمة الفريدة والتاريخية!**

14. **التعبد بقراءة الترجمة لايصلح، بل باطل!** ذلك أنّ **التعبد بقراءة** القرآن لابدّ وأن يكون **بالعربية بل وبالنّص السماوي!** كذلك لاتكون الحسنة بعشر أمثالها **لكل حرف** من القرآن إلاّ **بأحرف العربية، وبالنّص السماوي! لنفترض** المستحيل و **نترجم القرآن بالعربية، فهذه الترجمة ليست بقرآن أبدا! القرآن قرآن فقط وبلا بديل هو النصوص والصيغ التي نزل بها جبريل عليه السلام على خير الأنام محمد إبن عبد الله، صلى الله عليه وآله وصحبه وسلم تسليما كثيراً!**

15. **حقا إنّه لمن المزعج** بل **المؤلم** أن **البعض ينتقد** طرحا من الطروحات **دون الإلمام الكافي لمنطلقات وقواعد أواسس الطرح مدار البحث! فكأنه يهرف بما لا يعرف! من ما يقارب العقد من الزمن وشغلي الشاغل هو الترجمة النصية للقرآن المجيد وتدقيقها وتمحيصها لتكون أقرب ما تكون للنص والصيغة في القرآن المجيد! فالحمد لله والشكر، أجزل الشكر له! لقد أكرمني الله واكملت تلك الترجمة الفريدة والأولى من نوعها في التاريخ، من حيث الدقة والأمانة والإلتزام الصارم بنصوص وصيغ القرآن المجيد بجميع دقائقه وبكل ما آتاني الله من قدرة! فمرة بل ومرات أحمده وأشكره على ما منّ به عليَ في هذه المهمة الصعبة الصعبة!**

16. **إن أفضل ما توصلت إليه بالنسبة للترجمة النصية للقرآن المجيد هو ما يحتويه التنقيح 4.6.5!**

وبهذا فإنّني، مرة **أخرى أكرر** مطلبي لكل من لديه العلم والمقدرة **بنفسه أو بغيره**، أن يهب لمراجعة هذه الترجمة **لإثرائها دقة وصحة**، قدر الإمكان، وأنا على أتم الإستعداد بأن **أدعوله بخالص الدعاء له وتشجيعه بتعويض جهده ووقته بجزيل من المال حسبما يرى هو، إلى عشرة آلاف دولار أمريكي (سبعة وثلاثين الف وخمسمائة من الريالات السعودية) للساعة الواحدة** من وقته، **شريطة** أن عمله حقا **يثري** هذه الترجمة **دقة وصحة**، على **أسس وبراهين علمية، وليس من باب وجهات النّظر! وبالله التوفيق وعليه التكلان!**

**والسلام عليكم ورحمة الله وبركاته!**

**عبدالعزيز بن فهد المبارك**
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بسم الله الرحمن الرحيم

**تمهيد**

الحمد لله و الصلاة و السلام على نبيه المصطفى و على آله و صحبه و سلم تسليماً كثيراً! الحمد لله على نعمه التي لا يحصيها إلاهو، سبحانه و تعالى، و أشكره ملء السماوات و الأرض و ما بينهما أجزل الشكر و أكمله على أن بلّغني و أتممت هذا التنقيح الأخير **4.6.5** الذي أعتبره حقاً يحمل **أفضل و أدق** ترجمة **نصاً وصيغة** لكتاب الله، حتى الآن! و هذه الترجمة **فريدة**، إذ **لامثيل** لها في أي لغة! نعم **فريدة لنهجها الفريد و التزامها الدقيق لنصوص القرآن وصيغة!** أرجو من الله أن **يتقبلها** ويكتب لها القبول عند أكثر الناس، و أن ينفع بها الجنس البشري قاطبة، إن شاء الله!

لقد استغرقت هذه الترجمة سبعاً من السنين أو أكثر، من العمل **الدؤوب**، الذي جبت فيه الكثير من بلاد العالم، مستعيناً بالله **أولاً** و بجمع كثير من كتب التفسير و مختلف كتب علوم القرآن و اللغات، و الإجتماع بالعديد من الناس و العلماء في مختلف المجالات للنقاش و البحث بصدد هذه الترجمة!

الجدير بالذكر أنّ كل نبي مرسل آتاه الله **معجزات تخصه لقومه و لزمانه!** أما المصطفى صلى الله عليه و على آله و صحبه وسلم تسليما كثيراً، فإنّ الله جعله صلى الله عليه وسلّم [7] **كافة و خاتم النبيين!** و **معجزته** بل **معجزاته القرآن المجيد، بنصوصه و بصيغه الفريدية و السهلة الممتنعة و السرمدية الصحة!** و من تلكم النصوص و الصِّيغ **الثابته تتبدّى معجزات كثيرة في مختلف العلوم و على مر العصور!** و القرآن **لكل البشرية و لكل زمان و مكان الى يوم الدين!** و من هنا **تتجلّى أهمية نصوص القرآن و صيغه**، و التي **لا بدَ من التقيد و الإلتزام بها بمنتهى العناية! فلا يجوز** أن **يزاد عليها و لا ينقص منها و لا يحوّر (يغيّر) فيها و لا بأقل القليل!** ذلك لأنّ **كل جزئية** في القرآن المجيد **مقصودة لذاتها و بذاتها** من لدن العزيز الحكيم! فالقرآن **في أعلى رفعة و أكمل بلاغة فلا يعلى عليه!**

أن هذا القرآن العظيم، الذي تكفّل سبحانه و تعالى **بحفظه نقياً، كيوم أنزل، و سيظل كذالك الى يوم الدين!** في **نصوصه و صيغه** العجب العجاب! في تلكم **النّصوص** و **الصيِّغ** تكمن **كنوزه الكبرى و معجزاته العظمى و الدّائمة!** و عليه **فلابد** من ترجمته **ترجمة بمنتهى الدقة و الضبط نصاً و صيغة للحفاظ** على **تلكم الكنوز و المعجزات الأبدية، و التي تظهر بين الفينة و الفينة، أي كلما تقدم الزمن و تطورت العلوم!**

فمرة أخرى الحمد لله على ما تم، و أرجو من الله أن **يتقبّلها و يجعلها خدمة دائمة للعالمين** و يوفقني بإخراج و توزيع هذه الترجمة في أحسن حلة و أجمل رونق، إن شاء الله من بلد الحرمين الشريفين **أوّلاً**، حيث أن القرآن انبثق بنوره و هديه **أولاً** من بلد الحرمين الشريفين، و بالله التوفيق و عليه التكلان!

المترجم

تم بفضل الله و هدايته\فالحمد و الشكر له.

حرر في 27\09\ 1430 هـ الموافق 17\09\2009م و نقّح في 13\03\1432 الموافق 16\02\2011م

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[7] الـ "ـة" في " كافة" هي للمبالغة، كما في "علاّمة"؛ فهو صلى الله عليه وسلم "كاف" لكل النّاس إلى قيام الساعة!

By Allah's name *Ar-Rahman Ar-Raheem* (*The multitudinous mercy Giver*)!

## Preamble

The praise is for Allah and the prayer and the peace are upon His select-Prophet and upon his kins and companions multitudinal peace! The praise is for Allah for His boons that are not comprehensively countable except by Him! My thanks, fill of the Heavens and the Earth and what is between both, most ample and complete, for Him Who had enabled me to conclude this translation, as represented by Revision 4.6.5! This Revision truly encompasses this *unique*, *choicest*, *precisest textual and formalistic* translation of Allah's Book, *The Qur'an The Supreme*!

This translation is unlike *any* other in *any* language! Its *unprecedented* methodology and *meticulous* adherence to the *verbatim* of text of The Qur'an make it rather *unique*! I solemnly pray to Allah to clemently accept it and make it meritorious to most peoples, and benefit the entire human race by it!

It surely preoccupied me for about seven consecutive years, day and night! I spared no efforts through diligence, perseverance, and innovation to accomplish my goal! Such preoccupation I consider to be the best-ever of my life! During those years clearly I took advantage of many books of *Tafaseer* (Qur'an explanations) by various and noted scholars, as well as other noted books dealing with The Qur'an and its contents! Also I crisscrossed many places and had met with myriads of peoples in Saudi Arabia, U.S.A and part of Western Europe in pursuit of *improving* this translation!

Worth mentioning regarding The Qur'an is that *every* messenger of Allah, Allah gave him *local* and *timely* miracles, i.e. suitable for *his people, locale and time*! But Mohammad (SAWS) his miracle is *perpetual* and *ubiquitous*, i.e. *suitable* for *all peoples*, *times and places* to the end of time! It is The Qur'an The Supreme! Supreme means it is *above all* loftiest in every aspect, i.e. *most perfect* (*i.e. error-free*) *and complete* with respect to elegance and eloquence! Its miracles appear every *now and then* in *every* human endeavor of knowledge! That is: it *categorically* states what the various sciences come to *discover* over time, *time and again*!

Text of The Qur'an carries *multiple* and *cumulative* meanings! It is *incorruptible*, *perpetually preserved* in its *absolutely pure* form, as moment of its first revelation! Allah Himself *guaranteed* its *incorruptibility and pureness*! Allah says in The Qur'an:

"Verily We *nazzalna* (*We repetitively descended*) The *Thekra*[x] (*Qur'an*) [x]
and verily We (*are*) for it [x] surely keepers-up." (S15:9)

Inherent in The Qur'an's *verbatim* are *hidden* and *apparent* treasures and miracles that become obvious as the sciences progress over time! Hence, its translation *must strictly adhere to its verbatim*, i.e. in *text and format*, as *nothing else will suffice*! Translating The Qur'an by "meanings" is not only *fatally flawed* but definitely *shortchanges* it and its apparent and *implied* messages absolutely! This is *immediately* and *ultimately surely unacceptable*!

Once again I submit my greatest thanks and the ultimate of the praise to Allah for what-ever had been achieved so far with respect to this translation! So I *sincerely* and *solemnly* pray to Allah to clemently accept this work and make it a permanent service for humanity and Islam! In the same vein I also pray to Allah to enable me to produce and present this work in the most beautiful and meritorious mode for all concerned, *first* from country of The Two Sacred Mosques, as The Qur'an had *first emanated* from such a locale!

The Translator.
Saturday 16/03/1432 corresponding to 19/02/20011. Revised Thursday 17/03/2011.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

**By Allah's name *Ar- Rahman*[8] *Ar-Raheem* (*The multitudinous mercy Giver*)**

## Preface

The praise is for Allah; and the prayer and the peace are upon Mohammad, son of Abduallah, who is a *mercy gifted* by Allah to all humanity! The Qur'an is Allah's *message(s) and* Mohammad's (SAWS) *permanent miracle in fact miracles, in its facile but inimitable language*!
The Qur'an *sums up* the *purpose* of creation in a nutshell by saying:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾ **51:56**

"And not I created the Jinn and the humans except to worship [*Me*][9]"! **(S51:56)**

The above *Ayah*[10] (S51:56) by and large is *self-explanatory*! It is as clear as sunshine in a clear summer day. By this *Ayah* Allah (SWT)[11] says that He created the Jinn and the humans for nothing else *except to worship Him*! Worshipping Him means: (1) *acknowledging* His existence; (2) *submitting to* (*i.e. obeying*) His *Criteria of prescription and proscription,* as embodied in *The Qur'an*, Allah's *true* and *unaltered* Word, and the *Hadeeth*.[12] The *Hadeeth* and The *Qur'an* are as *inseparable* as a *living body and its soul*! Each *complements* the other, when The Qur'an *generalizes* the *Hadeeth specifies*, and the vice versa! Allah says:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ (الحشر:7).

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[8] *Ar-Rahman*= "**الرّحمن**!" The word "**الرّحمن**" is an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "Let-say [*you*ᶻ]: youᶻ call Allah or let-call youᶻ *Ar -Rahman*, whomever that call youᶻ so for Him (*are*) the names *al-husna* (*the-most-all-around-beautiful*)!" *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition! On the other hand the word "*Ar-Raheem*"="**الرحيم**" *can be shared*, as in the use to describe *anyone* who is "*multitudinous mercy doer*!" See the *Lexicon* attached to this *Translation*!

[9] The letter "**ن**" in "**يعبدون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" = "preventive ن," which when it *precedes the speaker's pronoun* "ي," the speaker's pronoun "ي" gets *omitted* as in "**يعبدون**," for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

[10] *Ayah*, The word, *"Ayah,"* (plural *Ayat*), has four *distinct* meanings, three of which *share* with the others some *common* features of a *marvel*—i.e. of evoking *great surprise, sustained admiration, and marked wonderment*. The fourth meaning is the fact that *eventually* (*in due course of time*) the *Ayat* will *empirically be shown to be true and correct*, for *each successive generation what it is appropriate* to it! See the *Lexicon* attached to this *Translation* for a fuller explanation of this marvelous and meaning packed word

[11] (SWT) =*Subhanaho Wa Ta'ala*! The word "*subhana*"= "**سبحان**" has *no* English equivalent *per se*! Wherever this word occurs it is *associated with a phenomenal work that Allah and Allah alone can do*! Thus, we probably can render this idea by saying: *we single Allah as excelling in all good qualities and that He transcends above all shortcomings and that He is unique and works uniquely*! The "*ho*" is a pronoun referring to Allah and "*Ta'ala*," means He is *constantly in an elevated status above and beyond anything imaginable*!

[12] *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam (SAWS), or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove.*

**"And whatever the messenger gave you[b] so let-you[z] take it[x]; and whatever [*he*] forbade you[b] *a'n* (*regarding*) it[x] so let-you[z] cease** (*doing it*)." **(S59:7)**

It must be pointed out that it is paramountly important to know that Allah's worship is almost *all* for *the worshippers' own benefit*, as what is in it for Allah is their *obedience* to His command! Allah surely does *not* benefit from their *obedience*, *nor* is He *hurt* by their *disobedience*! He did *not* need them *before* creating them, *nor* does He need them *after* creating them! He is *completely Self-Sufficient*; He is *The Besought by all*; He is exalted in *Loftiness* and *Majesty*! Allah *needs none*, but *all need* Him!

This translator witnessed and lived, both personally and vicariously, the most *unfortunate* and tumultuous consequences of the tragic and criminal events[13] of September 11, 2001 in the U.S.A. Having personally *participated* in various discussions of the aftermath of such events, and vicariously *shared* the many agonies and pains of those others who were *engrossed and entrapped* by those events, I became profoundly *affected* by such events and their consequences! The victims of those events are of different *nationalities* and *various religious* persuasions, including *Muslims* and *Islam*! I am emphatically convinced that all those victims had *nothing* to do with the presumed motives (*good*, *bad* or *indifferent*), of the perpetrators, regardless of the nature of those motives! The Qur'an clearly states that whoever kills *a person*, must *not* be for *retaliation* (*i.e. retribution*) *except only after due process of Law by the established authorities*; that *unlawful killing is equivalent to murdering the entire human race*! The Qur'an says:

﴿أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا﴾ 5: 32

"Verily it[x][14] whoever [*he*] killed a self[w] by other than a self[w]
or a corruption in the Earth[w] so as if [*he*] killed the mankind together;
and whoever [*he*] quickened it[w] so as if [*he*] quickened the mankind together!"
(**S5:32**)

In another *Ayah* (*Qura'nic statement*), The Qur'an states in *clear* and *unambiguous* terms that every self[w] draws the meed (*fitting recompense/requital*) of its[w] *own* deeds, and *none shall bear the burden of another*:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ 6:164

"And not ill-burdens a she-ill-burden-bearer another's ill-burden."[15] (**S6:164**)

In our judgment The Qur'an is the basis of all cases, as *it embodies and explains the entire creation: its origin, purpose and destiny*,[16] *balanced cooperative living among the peoples in this world*

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[13] I am fully aware that there are some "Muslims" who unfortunately do applaud the occurrence of the events and their likes in varying degrees!

[14] This "it[x]" is for the pronoun "هـ" in the "إنّهُ" *emphasizing* the *truth* of the matter *henceforth*. In Arabic "truth" is a masculine gender, hence it is truth[x]!

[15] The word "وزرٌ" has *dual* meanings: (1) *heavy burden*, and (2) the *heavy sin*! Translated here as "*ill-burden*" as it is a burden which *heavily* burdens, unless properly handled! The "وزير"=vizier because he carries the *heavy burden* of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See اللسان!

*and salvation in the Hereafter*! Sound rationality, scientific progress, and *peace for all* emphatically supported by The Qur'an and its purport, as depicted by the following:

### The genesis and bases for this *unique* English translation of The Qur'an The Supreme, as The *Qur'an is* the basis for all cases!

The criminal and unfortunate tragedy of 09/11/2001 *alleged* to be the work of *some* Muslims definitely *violated*, in *letter* and *spirit*, the teachings of The Qur'an! However, clearly it is *not* proven beyond reasonable doubt that such horrible and hideous acts *are* the *work of true and good Muslims*! Such acts are *completely antithetical* to Islam and its *humane*, *rational,* and simply put *divine teachings*! However, the *majority*, and certainly *not* all, of the American media is *biased*, overflowing with *assertions* and *presumptions* that *some* named Muslims were responsible, when in fact perhaps they were *victimized* and "*framed*" as the culprits by the *arch architects* of such a tragedy! Time will surely tell! The American media is owned and operated by vast vested interests, interests that tirelessly claim to be *objective*, but, by and large, *it is far from that*! That is why in the rest of the world, especially the *Muslim* world and particularly the *Arab* world, the stories are quite different! There are myriads of *irrefutable* and *irreconcilable* facts[17] that *contradict* and *invalidate* the American media *allegations*! We sure hope that sooner than later the facts about this criminal tragedy of 09/11/2001 will be *proven*, *exposing* the real perpetrators, for *Allah's sake*, *for the truth* and *for history* so that all will reach the *correct conclusions* and assign this *hideous* crime to its *real perpetrators*!

### 2. The currently in use English translations of The Qur'an are *very inaccurate,* myriadly giving the *opposite* messages/meanings of what The Qur'an says!

One year later, it was *necessary* for me to return to the U.S.A. Again personally and vicariously I had to experience the *consequences* of those events of 9/11. Normally, whenever I travel, I carry with me my personal copy of The Qur'an, in addition to a copy of its English "translation," *assuming that such translation was good*! This time, after having left my home country, and for unknown reason to me, I found myself with a copy of *only* the English[18] "translation" of The Qur'an! It was sufficient for my *werdo*, *i.e. daily regular reading of a portion of The Qur'an*! Since I had to accomplish my *werda*[19] from this English translation, which contains the Arabic text, I could not help but glance, every now and then, at some translated passages! This experience certainly *startled* me and *alarmed* my mind! On second thought, it was *saddening* in some aspects and *embarrassing* in most others! The translation was *very inaccurate*! Time and again it *states* what The Qur'an does *not* say; also it *omits* what The Qur'an does say, or even worst, as it states the *exact opposite* of what The Qur'an says! Simply stated: the translation was *not acceptable*! It *unintentionally* violates *the integrity of the Qur'anic text*!

### 3. Apologizing for the shortcomings of the current translations of The Qur'an!

Currently in the U.S.A. and the Western World Islam and The Qur'an are almost daily topics of discussion! In the course of my discussions of Islam and The Qur'an, it was

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[16] In fact The Qur'an contains *myriads* of example after example to prove this case, but even contrary to this fact, if there were no other proofs but the great *Ayah* at the beginning of this *Preface*, it would have been sufficient!

[17] Here is not the proper venue to enumerate such facts.

[18] I always carried this copy *assuming* (*admittedly without verifying*) that it is the *best* English translation!

[19] The word "*werdo*" or "*werda*" are *exactly the same* except for their *grammatical* place in Arabic!

*inevitable* for me to *point out* the *unintentional shortcomings* in the various English *translations* of The Qur'an and to *apologize* for such an *anomaly*, to put it lightly!

My wife suggested that I should try to translate The Qur'an myself! I was receptive, as that is exactly what I was thinking of doing anyway! But the task is *absolutely monumental* and of *mammoth consequences*, to say the least! But there was no escape from it!

### 4. *Hadeeth* must be conveyed *verbatim*, so The Qur'an deserves the *same*, if not *preciser*, treatment!

There is a famous *Hadeeth* (*tradition/the verbatim statement of the Prophet and Messenger of Islam/his actions/the statement or action of some one else which the Prophet did approve or did not disapprove*) stated at the beginning of the *Introduction* of this work, that urges us all to convey, transmit, or translate all *Hadeeths verbatim*. I have noticed that the various English translators of The Qur'an *overwhelmingly* are *not* Arabs,[20] a fact that instantaneously drove me to think that they did *not* have *sufficient* appreciation of the *exact* meaning the Arabic words *of The Qur'an* and their imports by way of *implications*, *connotations*, and *denotations* in addition to what they impart explicitly! On second thought, I retorted by thinking that those were *noted* scholars who were *sincere* and *bent* on doing the *best possible* to achieve their discourse. May Allah reward them for their works, *whatever* it is! Given their penchant and sincerity why is it that their work of translation of The Qur'an is *inadequate* and *flawed*, i.e. *very imprecise*, to put it very mildly! As to the small minority of *Arab* translators of The Qur'an, I cannot find any good justification for them except an *inexcusable* "*follower-ship*," i.e. they allowed themselves to fall "*preys/victims*" to it! That is they found an *existing* "*pattern*" and *they simply followed it*, only adding their *idiosyncratic* marks[21]! Thereby they allowed themselves to fall into a *trap*! That is a *trap of ease*, as "*follower-ship*" is a lot easier than *diligence*, *innovation* or *origination*, where they have to *cope* with the *exacting* and *highly precise* language of The Qur'an, which contains *no synonyms*, in its *descriptions* and *conveyance* of *situations, messages* and *concepts*!

### 5. Allah willing, all Qur'an translators are winners!

However, Allah willing, *all* Qur'an translators are *winners* for their efforts, *doubly* when *right* and *singly* when *not* so right, as so stated in the *Hadeeth*! But, the fact remains that those *modern* scholars who had "translated" The Qur'an to English, for one reason or another, unfortunately *suffered from* or were *prone to various significant shortcomings and flaws*! In my judgment all that is clearly *emanating* from the fact that they, for one reason or another, all were *not loyal to the integrity of the translated text*! I say this, because in *all* those "translations" there is *hardly* a *sentence of two words or more* which *reflects the actual text* of The

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[20] I am fully cognizant of the fact that during the "golden era" of the Islamic Civilization, roughly corresponding to the "Dark Ages" of modern Europe, as there was *no* globally known America to speak of at that time, the contributions of the *non-Arabs were* and *continue to be salient and rather remarkable*. To this day and forever, such monumental contributions in all disciplines, including the exacting ones, like grammar and mathematics, are illustriously distinguishable. However, ancient Arabs as well as those that had contemporized the Prophet (SAWS) all spoke *correct* Arabic (grammatically and otherwise) by *instinct*! The *non-Arabs deeply studied* how to speak *correct* Arabic. They had *discovered* and so had *established* certain "*laws*" and "*rules*" of *discipline* and had *philosophized* the *proper* pronunciations and syntaxes. Thus, they were truly *outstanding*, far better than *most* of present day Arabs!

[21] As a Muslim I am fully aware of the *Hadeeth* which urges Muslims to try to find an "*excuse*" or a "*justification*" for any shortcoming by others, especially other Muslims, but the *enormity* of the case (as we are dealing with the *word of Allah and conveying* it to the best of our abilities) I honestly tried but still could not come up with an acceptable "*excuse*" or "*justification*!"

Qur'an! Here is why! The Qur'an uses a *precision language* in its diction[22]. This *language* is embodied in the *most* amazing *choice of words* and their *seeming* synonyms, when in fact there are *no* synonyms in The Qur'an! Similarly, the verb-usage format: *present*, *past*, *passive*, *active*, *transitive*, *intransitive* or their respective *intensifications* all are *very telling*! Of course, the same thing applies as well to the *intensifications* of *adjectives*, *adverbs*, *objective/subjective nouns*, and *prepositions*! Those translators take *no* heed of such facts, and so they do *not* reflect such facts in their "translations"! And to make the situation even worst *interpolation*, *extrapolations*, and even *personal* interpretation (which may *not* be right) of The Qur'anic text stands, for the innocent or the unwary reader of such translations, as if it *were the Qur'anic text itself*! Consequently, the reader finds *utter confusion* as there is *total lack of heed* to the aforesaid *facts*! Obviously, no one who sets himself for a great and a noble task (*of translating The Qur'an*) would do so with *less than his best*! But once *intentionally or not one falls* into a "trap," if not a "folly," of ignoring the *verbatim* of The Qur'an, it is difficult to get extricated from it! May Allah forgive and amply reward those translators for their efforts, as they did what they did (I think) with the best of intention and sincerest of efforts[23]! They stated that their intention is translating the "*meanings*" of The Qur'an! Yes, The Qur'an has *multitudes* and *multitudes of meanings*, but their "translations" were *not* translations, *by any stretch of the imagination*, of those *multitudes* of meanings or even a *single* one of such meanings! It is simply *not* possible! Because The Qur'an conveys *multitudes* and *multitudes* of meanings that are *cumulative* and *ever-increasing* as time and science progress! Their "translations" are at best, reflections of their personal *understanding/interpretation* of the text of The Qur'an *at the time they were undertaking their task*! Clearly their personal *understanding/interpretation* of the text of The Qur'an is flawed and inaccurate time and again! May Allah forgive them and reward them bounteously for doing their utmost of efforts!

### 6. Suspending my work and devoting my efforts for translating The Qur'an!

As a result of the aforementioned, I came to the conclusion that if we are to be very *careful, painstaking* and *loyal to the integrity* of the text with respect to the *Hadeeth*, of course The Qur'an is *more deserving* of a *preciser* treatment

Therefore, I decided to *suspend* my works[24]at hand, and *switch* for translating The Qur'an, hopefully, Allah willing, achieving *better/preciser* English translation of The Qur'an. Translation that, *En-Sha-Allah*, will *adhere to the integrity of the text* of The Qur'an, be *most careful* regarding the *unique* meanings of each word, each phrase and its syntax, each *prepositional* letter and its *unique meaning* as used in The Qur'an! By *success from Allah*, my *determination* for *accuracy*, and *adherence to the integrity of the text*, I hope a *closer* to the *letter and spirit* of the text of The Qur'an will be *achieved*, and thus an *accurate translation* of The Qur'an will be *gained*! Hence, I am proceeding, by Allah's leave, speed, and my *unconditional resolve* to *absolutely minimize* (*if not totally eliminate*) *all currently existing inaccuracies*

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[22] That does *not* mean we cannot translate The Qur'an *textually*, as what the Arabic proverbs says: "What cannot be achieved in *its full*, it's not to be missed in *its most*!"

[23] This prayer of mine for those translators is my way of finding an "*excuse*" or "*justification*" for them!

[24] Thanks to Allah, by now, I have finished, except for the *final* reading of the last few chapters, the third and last volume of my book, *The Future World Order*. I was planning to proceed with my next two books, *Human Rights, Especially Women's Rights, In Islam*, and *The spread Of Islam By The Sword, A False Concept*.

*and unintended misrepresentations*, *due to faulty translations*, *interpolations or extrapolations* regarding translation of The Qur'an! Thus, *forthwith* I seek Allah's Assistance in my endeavor to aright-guide me and enable me to make the *best/precisest choice for the most correct and the best possible* English translation of The Qur'an. I pray for Allah to *accept* my work, *bless* it by His Grace and *favor it forever*, Amen.

## 7. Need for *transliteration* and *superscribed* words!

To begin, I should mention that the Arabic language is *brief* and *laconic*, especially with respect to The *Qur'an* and the *Hadeeth*! In such regards it is *very precise and elaborative*, *connotative*, *denotative*, and *designative*! It has a plethoric (encyclopedic) supply of words *unmatchable* in any other language! Hence, *transliteration* (*with parenthetical explanation*) is inevitable! Also, *implicit* and *explicit pronouns* for the *singular*, the *double*, and *more than double*, in the *masculine* or the *feminine* formats, all play significant roles! Arabic language is *particular* about the *addressee* in terms of *feminine* or the *masculine*! So the anticipation of all difficulties involved as well as the actual translation of all other translations, I had endeavored and had *formulated* and *reformulated* a *table of superscripted words*, to *designate*, *distinguish* and *fulfill* various needs, such as: you$^{s}$="أنت",you$^{f}$= "أنتم," you$^{y}$= أنتِ, for *singular feminine*, you$^{y\ m}$= "أنتُنّ," for *plural feminine*, etc. Such a table is shown separately and a *must* to know for reading any part of my translation of The Qur'an The Supreme.

## 8. Four main categories of this work

Besides this *Preface*, there is an *Introduction* to this work, covering some important remarks about certain facts with respect to the *uniqueness* of the Arabic language, its great multitudes of *words* that are vis-à-vis The Qur'an *not* synonymous! Also its *prepositional letters* (*i.e. as used in The Qur'an*) and their *uniqueness, precision*, and *specificity* all are explained generally or specifically! And finally there is a *Lexicon* attached to this translation covering some *special* words with *specific meanings* and *elaborated explanation* as used in The Qur'an.

In my work **I relied, for English references, on the *Merriam-Webster Unabridged Dictionary*** and the **American Heritage Dictionary**. Also various Arabic references are listed separately.

We seek Allah's Assistance and blessing to reach everyone *participating* in this endeavor, Amen.

**Abdulaziz F. Al Mubarak**

**By Allah's Name *Ar-Rahma'ne*[25] *Ar-Rahee'me* (*The multitudinous mercy Giver*)**

## Introduction

## A MUST READING

For better understanding of the **bases** and **principles** of the **solemn** task of translating The Qur'an, whose ***diction*** is ***absolutely unique, i.e. very rational and all-around comprehensive***, reading of this ***Introduction*** is a ***must***, or at least Sections:7 and 34-39 thereof!

To begin with, we point to the well known fact that ***every*** messenger of God was ***God-empowered*** by ***unique miracles suitable for his time and people***! For example: Moses' era was **magic-mired** and his **rod** had **outdone** the **ultimate magic** of that era! In Jesus' time it was "**medicine-prevalent**"; and Jesus' **capacity to cure the leprous, the blind and even enliven the dead, all were *testaments* to his miraculous abilities, abilities *unavailable to any other human being***! So during Mohammad's (SAWS) epoch, **Arabic *language*** reached its ***zenith*** of **epical *maturity*** and ***display*** in terms of ***poetry and rhetoric***! And here comes an orphan who lost his father at very early age, Mohammad (SAWS), and who is ***illiterate*** and ***not*** a ***poet***, suddenly ***becoming the ultimate master of Arabic language***!

**Arabic** is the **language** of The Qur'an! And it is The Qur'an that ***challenged*** the Arabs to match it in **any way, form, or shape**! **They did not** and **could not** rise to the challenge! So, "**The Qur'an and *its unique language*" *remain as the everlasting miracle* for Mohammad** (SAWS) **to the *end of time***! Modern sciences keep proving that as such sciences **develop** and **reach new and confirmed hights**!

So based on the aforementioned, it is the ***unique language*** of The Qur'an that ***was, is, and will always be*** the ***factor*** which ***matters the most***! So, it is ***most imperative*** to ***adhere to the verbatim text*** **of The Qur'an in translating The Qur'an!**

Hence, this translation is ***unique*****,** in that it is ***totally new***! It is ***unprecedented*** in ***form***, ***contents***, or ***characteristics***! For the ***first*** time in the history of the translation of The Qur'an a ***strict adherence*** to the ***verbatim*** diction of The Qur'an was **meticulously observed**! ***All others without exception***, have ***remarkably ignored*** the ***verbatim*** diction of The Qur'an, through **editorialization**! Therefore they had **effected** to ***unintentionally annul*** the ***greatest and most everlasting value and miracle*** of The Qur'an, i.e. ***its language***! For it is the ***language*** of The Qur'an which ***bears and***

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[25] The word "الرّحمن= *Ar-Rahma'ne*" is an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah! Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [*you*$^{s}$]: let- invoke you$^{z}$ Allah or let-invoke you$^{z}$ *Ar -Rahma'ne*, whomever that you$^{z}$ invoke so for Him (*are*) the names *al-husna* (*the-most-all-around-beautiful*)"! *Ar-Rahma'ne* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*! As a *proper* name *Ar-Rahma'ne* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahma'ne* implies hope, help, favor, and goodwill-mercy towards the *one* or *ones* being exhorted by such admonition! On the other hand the word "*Ar-Rahee'me*"="الرحيم" *can be shared*, as in the use to describe *anyone* who is "*multitudinous mercy doer*!" See the *Lexicon* attached to this *Translation*!

***constantly manifests*** the multiple ***miracles*** in ***all fields*** of human endeavors and knowledges throughout the history of mankind! So ***this*** translation ***fastidiously*** **observed its diction**, ***even in mood and format***! This translation ***relied on Allah's help*** first and on ***myriads*** of ***linguistic books*** (lexicons, ***distinctive*** meaning of each word, **Qur'anic** ***grammar*** and ***diction***, and ***their implications***), ***numerous*** books of ***interpretations and explanations*** of The Qur'an, ***many*** books discussing The Qur'an and its ***various aspects***! Also it included volumes of syntactical inflection of The Qur'an! Last but ***not*** least ***utmost efforts*** were exerted to ensure that: **since The Qur'an is *perfect all-around*, and that it is *unique*, *sacred* and *supreme*, so surely *no editorialization of any kind was maintained*! *Hence no addition, no deletion, and no alteration* of *any part* of its text is *punctiliously maintained*!**

The *Qur'an* is the *only single most: rational, authentic*, *reliable*, *credible, error-free, unaltered* (in any way, form or shape) *divine book* on the face of the Earth! The *various natural sciences*, each in its field of *factual* (*versus hypothetical*) endeavors, *overwhelmingly* supports it with every new "discovery," as such sciences progress over time! *All* other books (*i.e. without exception*) do have *errors*, *omissions*, *contradictions*, *inconsistencies*, *irreconcilable differences* or *all* of the aforesaid,[26] and clearly cannot claim such a *lofty-hallmark* or scientific-support over the millennia! The Qur'an is *the only infallible* Book of *aright-guidance*! The Qur'an is firmly and cordially suitable for the *entire humanity and its history*, *i.e. all peoples, all places*, *and all times*! It contains *vivid descriptions* of *all* the *principles* of *all* the good, the *bad* in the Earth, and everything it contains as well as "*how*" to *deal with it all, in the most rational and scientific ways*! The Qur'an's *thrust* and *tenor* may be stated as follows: (1) *generosity and honor* from Allah to *all* of the mankind! (2) An *effective and enforceable* plan for *just, peaceful and cooperative living* among the mankind as a whole! (3) The Qur'an conclusively affirms: *Islam* is *the* religion which *should* be *voluntarily* embraced by *all* peoples, as *no other religion would be acceptable to Allah*! The Qur'an *unambiguously* states:

"And whoever *yabtaghey* ([*he*] *earnestly-quests*) other than [the] Islam (*as*) a religion, so never (*to be*) accepted from [him] and [he] (*is*) in the Hereafter[w] of the losers." (S3:85).

The Qur'an *categorically* emphasizes: "*No coercion in* [*the*] *religion*" (S2:256)! This fact *is* among its *conspicuous hallmarks*! In short The Qur'an is a *treasure of all treasures* for the *good* and *rescue* of mankind in this *world and everything in it*, and for *salvation of humanity* in the *Hereafter*!

The praise is for Allah and the thanks are for so many Muslim scholars who had over the millennia, spared no effort to *study* and *explain* The Qur'an in *multitudes* of ways and in the *minutest* of details, including comprehensively *counting* its: *Aya'te* (*statements*), and *letters*! *All the aforesaid works are in Arabic*! And some *non-Muslim scholars* also had left their remarkable imprints in this sphere! And amazingly Muslim and non-Muslim scholars so far had (I am sorry to say) *failed/defaulted* to produce a *precise* English *textual* (i.e. *verbatim*)

[26] In this connection the reader is highly urged to read the *Introduction* to the *1971-Version* of the King James Version of the Bible and what thirty-two *Christian scholars* assisted by *fifty* different denominations of Christendom world wide, and who worked for ten years, 1961-1971, and after having spent a budget of *fifty five million U.S dollars* to "clean" up the language of the Bible and what they finally had to say about their mission! In summary: they left the Bible as is, with all the it flaws intact, as nothing that they could do about it!

translation of The Qur'an until now! By *textual* translation I mean a *translation devoid of any: addition/deletion/alteration of any kind, shape or form*, with respect to its diction, including its *word formulation*,e.g.:*passive, active, intensive, infinitive, adjectives, genders, nouns*, *etc*!

A book as above described, even post *September 11, 2001* is *not* available in a *precise* ***verbatim*** translation! So that *everyone* will know what does it *exactly* say in *all* its diction!

If someone had reported that some one said so and so and if a reporter had *paraphrased* the speaker, the *speaker* or *his opponents* would openly challenge the reporter with respect to the ***verbatim*** aspect of the speaker's statement! And rightly so! However, in the case of The Qur'an its diction had been *paraphrased*, and *rephrased* with significant *additions*, *deletions* and even *alterations* of its diction, including giving *unintentional* exact *opposite* meaning of what it says! In fact *all heretofore* known "translations" are *inadequate* and *flawed*! Cognizant of the fact that such "translations" are *not anywhere close to the exact text of The Qur'an*, so they called such translations as: "*Translation of the Meanings of the Quran*!" Such categorization, is, sorry to say, nothing less than an *empty* verbiage! Strictly speaking all do *not* stand any logical scrutiny *vis-à-vis* The Quran! Yes, The Qur'an carries multitudes and multitudes of meanings! And those *multitudes* are *cumulative* and are *constantly changing*, depending on the *current scientific advancement*! So any of such "translations" is really and truly *not a reflection* of *any* one of those multitudes!

Anyone would be hard pressed to find a sentence of two words or more in *any* of those "translations" which ***precisely*** corresponds to the ***exact*** text of The Qur'an! May Allah reward all of those translators who had endeavored their best to produce their works, however *flawed* and *inadequate* those works surely are! Nevertheless that was their best possible! So they should be thanked! But their works *must be corrected*, as we are dealing with *Allah's Speech* for the good of *this world*, *its contents*, *and the Hereafter's salvation*!

Currently The Qur'an is available in *inadequate/flawed interpretive* translations which clearly *unintentionally* do to The Qur'an *multitudes* of *injustice* and are *amiss*, *vis-à-vis* its real *text*![27] This simply is ***not*** acceptable with respect to such an enormously vital book!

The present work I am pursuing, Allah willing, will *remedy* the aforesaid *major* and *long-standing* shortcomings! *May Allah provide His aright-guidance for this translator of this enormous task regarding this great, in fact the greatest book ever*! Amen.

To begin, let me dispose of, or I should say *dismiss* once and for all, a long standing *myth* at worst or *misunderstanding* at best, among a good number of Muslims and even *highly educated non-Muslims* who had dealt with The Qur'an one way or another and apparently never bothered to verify such a *myth/misunderstanding*! The *myth/misunderstanding* is that The Qur'an "*is untranslatable*" or "*should be untranslatable*"! So, perhaps this is one contributing factor, among others discussed in Sections to come, Allah willing, why there is *not*, until now a good *verbatim* translation of The Qur'an! For some time I tried to find the *origin* of such a *myth/misunderstanding* victimizing so many people who should know better, understand better, and reason better! When proponents of such a *myth/misunderstanding*

[27]It is a matter of fact, liked or disliked by anyone, that the English language over the last three centuries or so is the *dominant* language in the world. There *was*, there *is* and there *will be no* excuse *for the Muslims*, *especially the Arab-Muslims* not to *translate* The Qur'an in a *most befitting* way!

are asked to provide a *proof* to support their claim, they become *nonplused*, and subsequently ramble, some times with gibberish!

It is a well known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of his Time! Zayd Ibn Thabit had to learn the languages of the Persian, the Roman, the Ethiopian, the Coptic and even the Hebrew, in order to verify the Jewish quotations of The Torah, as they were notorious for misquoting! There is no true or a good *Hadeeth*, purporting that translation of The Qur'an is disallowable! The reason for such non-existence of such a *Hadeeth* is that it would be irrational! Clearly, irrationality is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) or The Qur'an, as *all* are of the *most sound rationality and good common sense* for all to appreciate! Thus, The Qur'an, the true Word of Allah, should be presented in the *precisest* possible translation to every living language, as Muslims are *commanded* to peacefully and with utmost wisdom *invite* all peoples to embrace Islam on *voluntary* bases! So how could intelligent people embrace Islam and be fully aware of it without reading its most vital book, The Qur'an! Such a reading would best be in *their own language*, or a most *authentic* and *precise verbatim* translation! And sequel to that *everyone* will know that to worship Allah by The Qur'an such worship must be *rendered* in *Arabic*, the *original* language of The Qur'an! Hence, there is *no*, as there *could not be*, any *rationale* for the *myth/misunderstanding* to continue!

However for the task at hand, perhaps the best thing to begin with is to quote the following good *Hadeeth* in which Prophet and Messenger of Allah, Mohammad (SAWS) said:

(**Textual/verbatim translation version**) **نص ترجمة نصيَّة**

**"نضّر الله امرءا سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه" (حديث صحيح).**

**A. Brightened Allah a [he-]human[28] [*he*] heard my statement then [*he*] cognized/retained[29] it[w]; afterwards [*he*] conveyed it[w] as [*he*] heard it[w]; Surely possibly a conveyor of *a Feq'hen*[30] ([*he*] *conveying it*) for whom [*he*] has more *Feqh* than him."**

**True *Hadeeth***[31] (*contents in parenthesis are added*).

(**Managed translation version**) **نص ترجمة بتصرُّف**

**B. "May Allah please a person who had heard my statement, understood it and conveyed it *verbatim*, perhaps to some one of a greater understanding"!**

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[28] The word "**المرء**" is *exactly* "the he-human!" It is *not* the same as (a) "**الإنسان**"=the human or (b) "**الرجل**," = could mean: (1) the *man who matured* or (2) he *who walks on two feet*; or (c) "**الشخص**"= (1) the male human; or (2) a *human specter*, male or female, seen from afar, day or night,(3) a human of a specific *entity*, a *male or a female entity*, (4) the *body of a human when standing*! See **الهادي، للكرمي، أو اللسان أو التاج**

[29] The word "**وعى**" has a *double* meaning: (1) *cognized* and (2) *retained*. In this context *both* are *needed*!

[30] The word *Feqh* is an Arabic word that does *not* have English equivalent in terms of *Sharey'ah*. However, in general it means *deep understanding*. But, in terms of *Sahre'yah* it means the *deep understanding of the Sharey'ah Laws*, the *Hadeeth*, and the *personal capacity to discover and derive newer meanings* and *applications beyond* the *apparent* textual meaning or meanings of a given *Hadeeth* or *Ayah* for *various situations*!

[31] *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove.*

The above are two translation *versions* of the *same Hadeeth*-statement! Version (**A**) is *emphatically faithful to the integrity of the text*, and version (**B**) is a *managed* translation, i.e. *adding to* and/or *deleting from* it or paraphrased it to *facilitate its* understanding! Proponents of version (**B**) surely contend that it conveys the "message" *more readily to the common reader*! They hurriedly add: version (**B**) not only it *facilitates* but it encourages *more* Qur'an readership among the populace, which in turn ultimately *may*, just, may, make more *converts* to Islam!

On the other hand, there are numerous *disadvantages* to version (**B**), here is a *short* list:
(a) It is emphatically *unfaithful* to the *integrity of the text*, through "editorial" additions, deletions or paraphrasing! Such unfaithfulness is surely unacceptable!
(b) It surely is *unequivocally presumptive*, i.e. *such* translation unabashedly *alters* the *original* text!
(c) The texts of The Qur'an and the *Hadeeth* are either *divine* or *divinely inspired*, and thus are *infallible*! They are *just* and *faultless* for *all* peoples, *all* places and *all* times to come *till the end of time*! Therefore, no individual or group can claim to possess the *divine foreknowledge* to fathom the *serious consequences* of their textual alteration over time in *any way form or shape, including the formulation of the Qur'anic words/phrases*!
(d) As *Time* progresses *newer* meanings do come to light from those text, a fact which will be *lost* if the texts are altered! Such a phenomenon happened during the life time of Mohammad (SAWS) and will continue to happen to the end of Time!
(e) Any immediate advantage that *might* be attained, sequel to its *textual alterations*, is certainly *not* worth the damage imparted by such an alteration, especially on the long term!
(f) Clearly the *originators* of both The Qur'an and the *Hadeeth* are *fully qualified* to determine whether or not a given text requires *any* addition or deletion to it for the best-way to convey it or convey its intended message! Had there been a need for such a requirement the need would have been fulfilled to begin with by the originators!

What must be remembered with respect to the texts of The Qur'an and the *Hadeeth* is that *both* are *lofty and perfect all around*! Therefore, *at least* to their *minimum* level *all* people must *ascend* or *try to ascend* rather than subject the text of either to any *stooping down* to a common or base level for the sake of "more readership!"[32] Clearly some readers are sufficiently astute or say are endowed with the proper capacity to read and understand such texts! Some others may not be so endued! This is quite natural! So, those who are not so endued should ask those in position of knowledge! For Allah directs all of us to ask if or when we do not know: Allah says: "so let-ask you[z] the *Thekre*'s (*Qur'an's/ book's*) folks[w] if you[c] were not knowing!" (S16:43)! Clearly we do not hesitate to ask people of knowledge in their field of endeavor! Similarly if some one does not clearly understand the Qur'anic diction or the *Hadeeth* parlance, then it is perfectly normal, in fact it is *strongly recommended*, for such a person to ask the *proper* people in their fields of endeavor, as there are *multiples* specialists in the Qur'anic text and the *Hadeeth* parlance!

### 1. Newer *meaning or application* of *Hadeeth* by *Feqh*; also The Qur'an imparts *newer perspectives/meanings* over time!

The above-mentioned honorable *Hadeeth* exhorts/urges us to convey the statements of Allah's Messenger (SAWS) *verbatim*! Without doubt, a *Hadeeth* is

[32] In fact The Qur'an in its Arabic format is *not*, yes I say *not*, *clearly understandable* by most, yes most, present day Arab-Muslims let alone non-Arab-Muslims! This is very unfortunate fact! That is because *overwhelmingly* such Arab-Muslims had, for one reason or another and for a *very long* time now, *forsaken* communicating by means of *proper formal* Arabic!

*hekmah*C:\Users\User\Desktop\Desktop\Introduction2\Introduction.htm - ftn4 (*wisdom*), hidden or apparent, known by the majority or just a few! Therefore, conveying Allah's Messenger (SAWS) *Hadeeth verbatim* to others is most vital. That is because there could be *another* scholar who is *more capable of discovering/discerning or deriving newer ideas and applications* in the *Hadeeth* being conveyed not apparent to the conveyer! Time and again this proved to be true!

Similarly, with respect to any *Ayah*, the *unfolding of time* and the *progress* of human *scientific knowledge* will surely uncover and impart *newer* meaning or meanings of the *Ayah* or *Ayat* (plural for *Ayah*), as *had happened* and *continues* to happen time and again over the years! There are *myriads of illustrative examples* in The Qur'an as shall be evident later on, or from the study of The Qur'an to prove this case! Often, the *newer* meaning or meanings of certain type of *Ayat* (Section 2 next) expounded by a scholar at a given time *may or may not be readily acceptable/understandable* in his *current* era!

## 2. Two types of *Ayat*, *Muhkamat* (*clear, eternally unchanging*), and *Mutasha'behat* (*allegorical, and imparting newer meaning over time*)!

The Qur'an is Allah's Speech! Obviously Allah possesses *foreknowledge* of the *past, the present and the future alike*. Therefore, Allah is *not* encumbered by the elements of *time*, *space* or the *experiences* that derive from either or both combined. Thus, Allah's Speech is *eternally and forever* right and correct! Allah's Speech *is the right and the truth*! Given the aforesaid facts and Allah's saying, that there are *two* types of *Ayat* in The Qur'an:

﴿ هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ (آل عمران:7)

"He Who descended on you[g] The Book[x] of it[x] (*are*) *Aya'tton*[w] (*Qur'anic statements*) *Muhkamaton*[w33] (*firm/eternally unchangeable*)[w] they[y] (*are*) The Book's mother[w]; and others (*which are*) resemblers-she[ym]"! (S3:7)

### 2A) The *Muhkama'to* (*firm and eternally unchanging*) *Ayat*!

The *Muhkama'to* are those *Ayat* that *address*: (a) The *Singularity* of Allah through the various messengers; (b) Define the *Halal* (*the allowable*) and the *Haram* (*the disallowed*) by the *Sharey'ah Law*, Islam! (c) *How to worship* Allah, according to the *Sharey'ah Law*! The *Muhkama'to* are *categorical* and *informative* statements! Hence, they are the *bases ("Mother") of The Book*, *firmly constructed and are everlasting, i.e. forever not subject to any change or newer interpretation*! The Messenger (SAWS), his companions, and the scholars of the *Sunnah*[34] had *thoroughly elaborated* on the *Muhkama'to*; and since they are *firm and everlasting*, there is no need for any further discourse regarding them!

### 2B. The *Ayato* the *Mutashabeha'to* (*allegorical/analogous, importers of newer meanings over time*)!

On the other hand the *Ayato* the *Mutahsbeha'to* are *allegorical/analogous* which *impart different meanings over time*! Although *similar* in so many aspects, yet *each* imparts *a* meaning or

[33] See the *Lexicon* attached to this *Translation* for a detailed explanation..

[34] *Sunnah* means: way/method/system, the saying(s) or action(s) of the Prophet, Mohammad (saws), or such actions/sayings by others that were *sanctioned* by the Prophet (saws).

*multiple meanings over time*! They make up *most* of The Qur'an, for reasons discussed in Section 2C next.

### 2C. The *Ayato* The *Mutashabeha'to* make up *most* of The Qur'an!

The *Ayato* The *Mutashabeha'to* are more *numerous* in The Qur'an, as *Halal* (*that which is allowable*) is *omnipresent*, a direct *favor* from Allah *to* and *for* the humans! Allah says that He had created the human as His "*vicegerent*" *in* the Earth; and for that *karramaho* ([*He*]: *had bestowed on him His munificence, and had honored him*), and had created for him *everything in* the Earth, and had subjugated what is in the Earth and the Heavens altogether for him! In this respect, The Qur'an says:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ جَمِيعًا مِّنْهُ﴾ (الجاثية:13)

"And [*He*] subjugated for you[b] what (*are*) in the Heavens[w]
and what (*are*) in the Earth[w] together from Him"! (S45:13)

It is worthy to note here that the glorious *Ayah* says: "in the Earth," while most, if not all, translate that as "on Earth" or "on the Earth." In fact "*in*" is the correct one, as it is scientifically more *inclusive*, as every thing really and truly is *in* the Earth and *not* on it! Every thing is *within the physical landmass* of it, including the multiple layers of its atmosphere! We walk *on the land surface* of the Earth; but we are *in the Earth's atmosphere*, like the fish are *in* the sea! To be *on* the Earth one has to go above its atmosphere! This is a *noteworthy* modern scientific *phenomenon* The Qur'an so *long ago* had established this *modern* and *scientific* fact *recently discovered*!

Additionally, Allah's generosity to His vicegerent (the human being) in the Earth is stated in many *Ayat*, among them is: (S17:70), which in part says:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ (الإسراء:70)

"And *laqad* (*verily, already and affirmatively*) *karramna*[35] (*We had bestowed generosity and ennoblement on*) Adam's sons"!

As to the fact that every thing in the Earth is for His *vicegerent*, The Qur'an says, in part:

﴿هُوَ الَّذي خلقَ لَكُم ما في الأرض جَميعا﴾ (البقرة:29)

"He Who (*had*) created for you[b] what (*are*) in the Earth[w] together." (S2:29)

### 2D. The *Muhkama'to Ayat*, are similar in *five* different ways:

A. All are Allah's *Speech*.
B. All are *Qur'an* that can be recited anytime for worship in Prayer [w]C:\Users\User\Desktop\Desktop\Introduction2\Introduction.htm - ftn6 or other occasions.
C. All convey *specific message* from Allah *for all peoples, times and places*.

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[35] The Arabic word "*karrama*" is in the *intensive* form, for *repetitive* and/or *multifarious* connotations and denotations; its etymological root is in "*at-Takreem*," meaning *bounteous giving* and *ennobling* Hence, it is generously *giving* good things, all things wanted by the recipient, *and* the bestowing of *nobleness* or the conferring of it on such a recipient, as nobleness does *not necessarily* include generosity! In Arabic the word *sharraf*=honored=placed nobly, or ennobled, or considered to be noble or honorable, but *not necessarily coupled* with *generous giving*, *per se*! So since there is *no* English word *corresponding* to the Arabic word "*karrama*" *per se*, as in this *Ayah*, we need to *transliterate* and parenthetically explain, as stated above!

D. All are the *Basis* (Mother) *of the Book* (*The Qur'an*).
E. All are *determinants* of what is *Halal* or *Haram*, according to the *Sharey'ah Law*.

**2E. The *Mutashabeha'to Ayat*, are similar in *five* different ways:**

A. All are Allah's *Speech*.
B. All are *Qur'an* that is recital anytime for worship in Prayer or other occasions.
C. All convey *specific message* from Allah at any given time.
D. All convey *another specific* message from Allah at some *other time*, depending on the *confirmed human scientific knowledge*, *without* contradiction to © above!
E. All are *not identical* to one another, i.e. *each* is an *individual entity with special hallmark and characteristics*.

## 3. The *Mutashabeha'to Ayat* acquire *newer* meaning or meanings *over time*!

All *Mutashabeha'to Ayato* acquire *newer* meaning or meanings *over time in addition* to their previous/current meaning or meanings (see Section 30 below)! For example:

### 3A. The *changing meanings* of certain words in The Qur'an!

﴿غُلِبَتِ الرُّومُ * فِي أَدْنَى الأَرْضِ﴾ (الروم:2)

"(*Had been*) worsted the Romans; in *adna*[36] (*near-by / lowest land of*) the Earth[w"][37]! (S30:2)

The above *Ayah* clearly states that the Romans were defeated in "*adna*" of the Earth! At the time, when this *Ayah* was revealed, the Arabic word "*adna*" was understood to be: "close or near-by." However, *linguistically* the word *also* means *lowest* (with respect to *altitude*)! Through modern science, which we *now* know, the *specific* place *where* the Persians had defeated the Romans (in 614-15 AC) is on a land which is *below sea level* and it is actually *the lowest* land surface (in terms of *altitude*) on the *face* of the Earth! Altitudes are measured starting with sea level to be zero! However, there are land surfaces on the surface of the Earth that are *below* sea level (e.g. in present day Holland and Jordan)! Therefore, early in the 7th century AC, the above *Ayah* meant to the people of that time, the *location* where the Romans were defeated was on "the land *close* or *near-by*" was *correct*, because *then* the scientific altitude was *not* even known or knowable! Now, that is *fourteen centuries* later, the modern and scientific knowledge is that the Romans were defeated on a land that is *lowest* in terms of land surface and in terms of *altitude*! Of course, *both* meanings (the old and the new) are *correct* and *valid*! Clearly, only Allah, The Omniscient, can make such choice of words that could impart *different meanings* at *different times* yet are *everlastingly right and correct*, even if they assume totally *unrelated* aspects and contexts throughout the ages! The aforesaid proves the *veracity* and the *divine* nature of The Qur'an beyond any reasonable doubt. Such *characteristic applies only to The Qur'an*!

### 3B. A "*dharrah's*" weight of good or evil shall be seen!

Another example is in *Surat az-Zelzelah*, *Surah* 99, (The Earthquake)! This *Surah* contains two *Ayat* that say on the Day of Judgment all personal deeds will come in for accountability, no matter how *tiny*! The two *Ayat* speak of the *tiniest* weight imaginable that of a "*dharrah*" (*baby ant/atom/speck of dust*):

﴿ فَمَن يَعمَل مِثقالَ ذَرَّةٍ خَيراً يَرَهُ وَ مَن يَعمَلْ مِثقالَ ذَرَّةٍ شَراً يَرَهُ ﴾ (الزلزلة:7-8)

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[36] The word "*adna*" means: (1) near-by, (2) lower most land spot!
[37] The word "**الأرض**" could mean: the land or the Earth!

"So whoever [*he*] works a *dharra'ten's*[w] (*small ant's/an atom's*)[w] weigh (*of*) *khayran*[38] (*desirable/worthiness/goodness*) [*he*] sees it[x]; and whoever [*he*] works a *dharra'ten's*[w] weight (*of*) evil [*he*] sees it[x]" (S99:7-8)

At the time of the Messenger and Prophet (saws), the *smallest and tiniest* known weight was that of a *baby ant,* in Arabic "*dherrah*." However, at the *present* time the same *identical* word "*dharrah*" designates and stands for the word "*atom*!" Clearly the *old* and the *new* meanings of the word "*dharrah*" are not same, but still the overall meanings *apply* just as well in both cases! Thus, an old translation of the word "*dharrah*" would say the weight of the "*baby ant*." And a *current* translation would say the weight of an "*atom*." In both cases the translations, although different yet, would be *correct and applicable*! This clearly imparts the *foreknowledge* and *miraculous* nature of The Qur'an on *linguistic* as well as the *scientific* bases! No human being could have the *foreknowledge* of the facts or such a *linguistic* acumen!

The above *Ayat* imply two salient factors: (1) the meaning of an *Ayah* acquires *additional newer* meaning over time, although it *retains the same identical text*! (2) An *Ayah* of such a nature does prove the *miraculous character* of The Qur'an, as *no other book* can claim such a merit, proving that The Qur'an is *definitely* Allah's Speech!

Devoid of any bias, any rational person would surely see that The Qur'an, in light of the above two examples, of which there are multitudes and multitudes of their similars in The Qur'an, *individually* or in *combination* with others like them, prove beyond any reasonable doubt that The Qur'an *is* the true Word of Allah! In modern times many scientists were simply *amazed* upon discovering in *their fields of study* how The Qur'an states *fourteen centuries* ago in most scientific and vivid terms their *recent* discoveries!

### 4. Ultimate aim of any proper translation *should be adherence, as close as possible*, to the *full integrity* of the translated text!

Clearly, when *translating* The Qur'an or Allah's Messenger (SAWS) statements to *another* language, English for example, *verbatim* translation is *not* always readily possible, as the recipient language *lacks* the appropriate corresponding terms! But since the *verbatim*, i.e. *textual* translation is *necessary* to really determine what *exactly* The Qur'an says, we must *try* to do our *utmost* by diligence, innovation, and *transliteration*! We can do the following:

### 4A. Maintaining the *sanctity* and the *integrity* of the text!

When translating *Hadeeth* or Qur'anic texts to English, *where possible*, it is *imperative to use the closest* English word *corresponding* to its Arabic counterpart, without *compromising* the *integrity* of the text (in letter or spirit)! That is *not* engaging into any *addition, deletion*, or *alteration* through *interpolation*, *or extrapolation* (personal conjectural inferences, "editorials," commentaries or interpretations)! Also translators *must refrain* from using an *adjective* or an *adverb* for a *noun* or a *transitive* verb for an *intransitive* verb, as much as possible! In other words: words of The Qur'an or the *Hadeeth* convey a *specific meaning* or *meanings* in an *original text*. That meaning or meanings must be *conveyed* to and *imported* into the language

[38] The word "**خيراً**" = "*khayran*," and grammatically inflected "*khayren*" or "*kharon*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "**خير**!"

to which the Arabic text is being translated to, either *verbatim* or in *transliteration* with parenthetical explanation!

**A word of cautionary reminder!**

### 5. Hurdles impeding *translation* from the aspect of the *Arabic language*:

Before we proceed *further*, here is a word of *caution* and a *reminder*! The Arabic language is famous for its expressions of *precision* and *exactness*, *eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion* all are *hallmarks* of it! Also, *figuration* and *substitution, analogy* and *parallelism*, *compensation* and *assimilation* all are speech constructs *ubiquitous* in its literature. The aforementioned are only *some* examples describing how *lofty* and *magnanimous*, *splendid* and *superb* the Arabic formal diction is! The Qur'anic diction had elevated Arabic language to *even far higher* level of excellence and elegance! So to translate from formal Arabic to any other language is extremely difficult, to say the least, but with *patience*, *diligence* and *innovation* it is not impossible!

### 6. Qur'anic diction is *beyond replication*, in *any* language!

**6A.** The above facts are among the reasons why Allah had challenged *all* the Arabs *individually* or *collectively* to produce even a *small* portion the *like* of The Qur'an (S17: 88), a challenge the *masters* of Arabic language had failed to meet! Thus, any translation could *not* be a *replication* of The Qur'an! Any translation will surely lose the *exquisite givens of the captivating rhyme and elegant eloquence* of such diction in its original Arabic!

**6B.** Following is one of multiple examples of Qur'anic *brevity* and *terseness*:

"Both were, [both] eating the food" (S5:75)=(75:المائدة) ﴿كانا يأكلان الطعام﴾

In *two words*: ("يأكلان الطعام") The Qur'an replies *profoundly* and *conclusively* to those who *claim* that Jesus and his chaste mother, may Allah be pleased with both, are *deities*! The Qur'an says:"*Both were*[*both*]*eating the food.*"(In English "both" is *redundant*, but *required* in Arabic)!
Consider the following facts:
(a) Stating that "*both were eating the food*" is clean, mentionable and undeniable fact! However, (b) by inference or implication that means *each* had a *need* to (c) *eat* and thus (d) *another need* to (e) *excrete*, as both were real and perfectly normal alive human beings!

So, both were (f) *like* the rest of the human beings, i.e. *dependent* on *external* factors for their *subsistence*! Hence, if they did *not* eat they would (g) *perish*!
Therefore, if they were "*deities*" (a) through (g) above would *not* apply to them!

**6C.** Thus, out of this beautiful *terse* Qur'anic expression, one can come to at least the aforementioned reasonable *conclusions* that are rather *confounding* to any reasonable claimer of *deity* for either *Jesus* or *his chaste mother*, may Allah be pleased with Jesus and his chaste mother. Amen.

### 7. Allah *honored* the Arabic language by *choosing* it for His Speech!

Arabic language is unlike other languages, in that it is *conjugationally rational*! From its verbal roots one can conjugate/inflect such roots to derive/form the desired verbs, adverbs, adjectives, nouns: passive or active, nouns for palaces or times of action, plural of paucity or multiplicity, etc, etc! Thus, Arabic language is rather *terse* and very *descriptive*!

It is *eloquent* and *elegant*! So, Arabic language has special pre-requisites in format and construct! Because Allah *honored* the Arabic language by *choosing* it for His Speech to humanity; so when translating His Speech to any other language, the *recipient* language must be *complemented* and made to *comply* to The Arabic *construct* and *format*, in many respect, such as: "precedence and postponement"="**التـأخير و التقديم**", as that *could change* the meaning! For example:

فيه مواخر = "...and[*you*ˢ]see the *folka*ˣ (*ship*/*ships*)ˣ plowers in itˣ; (S16:14),

or فيه مواخر= "...and [*you*ˢ] see the *folka*ˣ (*ship*/*ships*)ˣ in itˣ plowers"; (S12:35).

Another example is that of usage of *particles of prepositions*, such as: مع=with, or إلى =to, or ب=by! In Arabic such particles have *vital explicative* and *significant implicative* meanings!

Here is an illustration:

I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.

*With* = the king and I are of *equal ranks*. Neither has power over the other!

*By* = I am *higher rank* than the king, e.g.: *I am his emperor*!

*To* = I am *lower rank* than the king, e.g.: *I am his subject*!

In fact, even a vowel could change the meaning! Consider: **الحِمل** =**external load** and **الحَمل** (with a *fatha* on the ح=**baby in the belly**!

### 8. Hurdles impeding translation of The Qur'an vis-à-vis *recipient* language!

Additionally, there are hurdles vis-à-vis the *recipient* language, such as English, the subject of *this* translation! Among such hurdles is the fact that in the *recipient* language (*English*, for example) the corresponding *precision and availability of vocabulary is not adequate*, let alone *sufficient* in myriads and myriads cases! (See Section 9 below, for elaboration).

Despite the above facts (Sections1-7), we should try our best, by *diligence*, *patience*, and *innovation* to translate The Qur'an into other languages conveying *what* The Qur'an *exactly and precisely says*! Because *all Muslims are duty bound to convey the precise message* of The Qur'an; and a *prerequisite* for that *is to put forth what* The Qur'an *exactly* says in the precisest of terms! So we *translate* and/or *transliterate* (*with parenthetical explanations*), and *supplement* the *recipient* language of this magnanimous Qur'anic diction through *hard-work* and *originality*! See Section 39 below, for suitable *innovation* and *originality*!

Finally, *translation* of The Qur'an is *unlike* any other translation! clearly it *cannot be*, as stated earlier, a *replica* of The Qur'an in *another* language! But it should *precisely conform to its verbatim*, i.e. *without* any *addition*, *deletion* or *alteration* of its diction! So that others will know what The Qur'anic text *precisely* and *exactly says explicitly* and *implicitly*!

And now back to our main topic: *the ultimate aim of translation* of The Qur'an!

## Forward

**Translation**= "**ترجمة**." To *translate* means to *precisely render* a statement of a certain language *into another language*, with all the attending *implications*, *inferences*, *connotations* and *denotations*, etc. to the maximum extent possible! For example the *Ayah* of (S3:139):

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾ (آل عمران:139)

"And let not *ta'heyno*[39] (*you*[x]: *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you[z], while you[f] (*are*) the *a'alawna* (*uttermosts/uppermost-ones*), if you[b] were believers".

**Interpretation**= "**تفسير**" On the other hand *interpretation* is to *explain*, from for example: a *traditional*, *personal, philosophical*, or a *general* point of view, the *meaning*(*s*) of a statement, which could even be in the *same* language! Taking the above identical *Ayah* translated *interpretively* with some *personal overtones*, it is rendered by some *well known* "translators/scholars" as follows:

"So do not become weak (against your enemies), nor be sad, and you will be superior (in victory) if you are indeed (true) believers."

This type of *interpretive* translation is discussed more elaborately in Example # 2 of Section 25 to come. Clearly such *interpretive* translation does *not* adhere to the *integrity* of the translated text nor really and truly says what the text states, denotes or connotes!

### 9. Interpolations are *necessary*, but to a bare *parenthetical minimum*!

Of course, translation may require *interpolations*, *but only parenthetically* by way of:

(i) *Inserting linguistic* or even *stylistic necessities* (a word, or two, a prepositional article, or even short phrases) that *are inevitable* but *distinctly* manifested from the main text, by, for example (a) *italicized* parenthetical enclosure, (b) *italicized transliteration* or (c) an *explanatory footnote*, etc!

(ii) Also, Arabic words have *latent* (hidden) *pronouns* and many words have *inferential*, *implicative*, *denotative*, or *connotative* intimations! For instance, take the word: "*Katab*"="*wrote*"! From the word "wrote" in English it is *not* possible to know *who* is the *writer per se*? In Arabic the writer is *obvious*! The writer is a"*he*," *not a she*, *not they, not it*! So, in such a case the "*hidden*" pronoun must be indicated, in a square bracket and *italicized*, such as:[*he*], so that there is *no room* for *any ambiguity* as to the *identity of the pronoun*; because the *entire* Qur'an is *free* from *any mistake/ambiguity whatsoever*!

(iii) Also, in order to maintain normal *linguistic* inferences and implications or even *stylistic patterns* or *flows*, *parenthetical expressions are unavoidable*. However, *parentheses and their contents* must be kept to the *absolute minimums* definitely *not* for *personal interjections* of *interpretive* contents as such *contents* when *necessary* belong to the *footnotes*.

### 10. Extrapolations should be *marginal, and only for the footnotes*!

*Extrapolations* are *inferences/estimate* by *extending/projecting known information*. So, all *extrapolations* are:

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[39] The word "**تَهِنُوا**" is rooted in "**وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهنٌ**
**والوهن هو الضعف وعدم القدرة على بذل الجهد. والوهن أيضاً، كما حدده صلى الله عليه و سلّم، هو حب الدنيا وكراهية الموت في سبيل الله!**
**و وَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر الهادي.**
Therefore, the word "**تَهِنُوا**" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken you. (2) You love the world and have a dislike for death in the cause of Allah's cause!" In English there is *no* way to express the word "**تَهِنُوا**" in one word *perse*! Hence, "**تَهِنُوا**" is best rendered, in my opinion as indicated above.

(i) *Extraneous verbiage*, except as *needed* in a *parenthetical* expression. In other words, the main text *must not be tampered with* in order to keep it *free* from such dictions, except of course as stated above.
(ii) *Qur'anic* diction is *unique* and *Hadeeth* parlance is *matchless*, each is in a *class by itself*! Each is revered and reverenced for what it stands for. Each has *deep* and *far reaching implications*, in *addition* to the *apparent designative* text.

So for texts of The Qur'an or the *Hadeeth*, the *Hadeeth* at the *beginning* of this *Introduction* applies *absolutely*!

**11. Clearly *transliteration* is an *imperative* improvisation to *meet* Allah's *diction* in any translation!**

A. ***Lack of subject agent***! Of course, some times there is *no corresponding* word in English for the Arabic word to be translated! For example if one wants to say: "**صدق**," the *past tense* verb for "*said or told the truth*!" There is a word in the English Dictionary: "trued," but it has *nothing* to do with *telling* the truth *per se*! As "trued" means: to position (something) so as to make it balanced, level, or square! A different concept! Out of "**صدق**" we need to say: "**صادق**"=the subject *noun*, for he who told/said the truth, which in turn the word "**صادق**" does *not* exists in English *per se*! In English to say "**صادق**" you have to go in a *round about way* and say that who or he who tells/says the truth. Clearly such rendition is perhaps the best *approximation*! However, it is an approximation that falls *short* of *fully* describing the *subject* agent "**صادق**," as "**صادق**" is *much more than that*! As an illustration of the point, "that who or he who tells/says the truth" such an entity could be telling the truth *once*, but it is *not* his *main* trait for *all* the time! Because even the *most notorious liar* could tell/say the truth *at least once*! He is certainly *not* a "**صادق**" *except* at this *particular time* when he actually *happened* to be "**صادق**"! Of course the same applies to the verbs "**أحسن**," "**تصدق**," "**أيقن**" and their respective subject nouns! Also "**صبر**" and its subject *nouns* of: "**صبور**," "**صبّار**," and "**مصطبر**!" Similarly for words like: "**خير**," "**حسنى**," "**تقوى**" and many others! When it comes to the "**اسم المفعول**"=*objective noun* such nouns are very, very *rare* to come by in English! Also consider the following:

B. ***Lack of the appropriate verb***! When it turns to be fortunate for the appropriate verb of a word to be available, often it is of the *wrong grammatical construct*! For example the verb is *transitive* and what is need is an *intransitive* or *vice versa*! Thus, such *apparent* availability is only a *mirage*, as it is *almost useless*! See subsection b next!

C. The ***circuitous rendition***! Some time what is needed is an *appropriate verb* or a *verb-subject* and all that is available are *adjectives* or *adverbs* or the *inappropriate* verbs! For example you want to translate:

﴿ إِنَّ اللهَ لا يستحيي أن يضرب مَثَلاً﴾ (البقرة:26)

There is no word for the *intransitive* verb "يَسْتَحْيِي" in English! However, there is the word "*ashamed*," which is really an "*adjective*," or "embarrass," "shame" or "discomfit" all are yes verbs but are *transitive* verbs, i.e. *strictly* or *precisely* speaking *less* than optimum, if not useless for such an application! The Qur'an is the *most precise* in expression! Thus, *appropriateness* and *precision* must be *observed at all times* and *as much as possible* by means of

*parenthetical prefixes/suffixes of words/phrases* or *transliterations* (with parenthetical brief explanation) as a *last* resort!

Therefore, in cases as abovementioned and for additional reasons explained later, the Arabic word, which is *not translatable*, should be *quoted* in a *transliterated* form *italicized* and *parenthetically explained* or *described* by words or phrase! Obviously, what is in the parenthesis is *not* part of the *main* text but the *translator's own best rendition to convey the meaning of what was being transliterated*! This is in *addition* to a footnote, *if applicable*, which may even be more helpful and elaborative.

### 12. Clearly *textual* is neither *replicative* nor *literal* translation!

Clearly, translation through preserving the *textual* content is *neither* a *replication nor* a *literal* translation! As *replication* is *not* possible even if it were to be done in Arabic language itself! And *literal* translation could become rather *awkward* and *ludicrous*, if not completely *absurd* or *meaningless*! To illustrate *briefly* and in *passing*, take the "*literal translation*" of this short sentence:

**الرجل يأكل فى بيته!**

The *literal* translation would be:

the man eats in house his!

The *textual* translation would be:

The man eats in his house!

Also in Arabic, the *importance* of "precedence-and-postponement"= "**التقديم و التأخير**" make big difference! For example:

A. **هؤلاء أشدّ منهم بطشا** = these (*are*) harder than them (*in*) seizing!

B. **هؤلاء بطشا أشد منهم** =these (*in*) seizing, (*are*) harder than them!

Version A emphasizes the "*hardness*" as it gets *precedence* in the text! Whereas Version B emphasizes the "*seizing*" for the same reason! So, in Arabic "**التقديم و التأخير**" could be rather *vital* at times and hence must *not* be hastily overlooked, especially regarding *The Qur'an*!

Therefore, translation is *conforming to the precise text*, i.e. *without* any *addition to*, *deletion from* or *alteration* of the *exact* text! The translator *should strictly adhere* to the *integrity* of the translated *text*, in letter and spirit of *The Qur'an* or *Hadeeth*!

In order to adhere to this concept of "*must-be-verbatim*" or *closest* to that, it is *necessary* to *improvise* through *parallelization*, described in Section 13 next and innovative originality, discussed in Sections 39 to come later.

### 13. Parallelization is *paramount*, due to the *enormity* of the translated text!

Parallelization (keeping parallel) with the texts, English to the *corresponding* Arabic, *should be constantly sought as much as possible*, i.e. in terms of the *tenses*, *inflections*, *adjectives*, *adverbs*, *subject*, *objects*, *passive*, *active*, *intensive modes*, *transitive*, *intransitive* verbs, etc. Consider the following *illustrations*:

(i) For example: if the text says: "*the strayers*" the translator *must stick* to: "*the strayers*," and *not* express that by saying "*those who went astray*" or some other rendition of that! Or, if the text says: "*those who believe*," "*those who believed*." The translator *must stick* to the same

expression and *not* say "*the believers*," instead. The vice versa is also true. If the text says: "*the believers*," the translator must *not* change that to "*those who believe*," or *those who believed*." If the text says: "*If you are believers*," the translator must *not* tamper with that by *adding parenthetically* ("if you are (truly) believers"). Believers are *not* the same as those who *believe* or *believed*! Just like the *athlete* is different than those who just get involved in athletics! Believers are those whose *wont* is a *constant belief*!

(ii) Originators of The Qur'an and the *Hadeeth* both are fully capable to *qualify* their dictions/parlances if *any* qualifications were in order! Without doubt Allah has good *foreknowledge* of that and His *messenger* would surely be *aright-guided accordingly* by Allah!

(iii) Clearly the *intensiveness* of the mode of expression *must be maintained* and *reflected*. For example: if the Arabic text is in the *intensive* case (expressing *energy*, *intensity*, or *frequency* of action), such intensiveness *must be reflected in the translated text*. However, if the *recipient* language does *not* have a *corresponding intensiveness*, the translator must *endeavor* to *reflect that intensiveness* in the main text (*parenthetically and in italics*, *differentiating it from the main text*) by some *qualitative* word or even words as such *intensiveness is inseparable essence of the text* conveying rather *vital* information!

For example: **"كاذب"**="*Kadheb*"=Liar and **"كذّاب"**= "*Kadh-dhab*" or **"كذوب"**= "*Kadhoob*"=One who is a *repetitive* liar, or one who *lies all the times*. Clearly, "*Kadheb*"=liar, is *not* the same as "*Kadh-dhab*"= "*Kadhoob*." The liar might have lied *once*, intentionally or not! But the "*Kadhoob*" is a *constant* or a *repetitive* liar. Thus, if the text says one or the other, the translator must respect the *integrity* of the text and reflect *exactly* what the text says. That is because the *implications* could be *far reaching*, and yet may be *unbeknown* to the translator! When it comes to *intensiveness* of most verbs the English language is rather *lacking*! In Arabic intensiveness could impart a *different* meaning *besides the emphasis*!

(iv) Certain Arabic words have *mutuality* or *simultaneity* of their meanings. For example: **"خادع"**= "*Kha'de'a*"=*deceiver* and **"مخادع"**= "*Mokhade'a*"= he who is *involved in simultaneous deception*, that is *deceiving while being deceived*! Such meanings must be *reflected* in any translation. Thus, when the Arabic word is "*Mokha'de'a*" and if translated as simple *deceiver*="*Kha'de'a*," such translations is not only an *under-translation* but also a *misleading* one at that! Here again the use of a verb of "*mutuality*" nature has implications that are perhaps *unknown* to the translator, but it definitely is the most correct choice and may be time will show its appropriateness, such as "*travel in the Earth*" versus "*travel on the Earth*!" Present day science proved the former is not *only more appropriate* but the *only correct* one, i.e. scientifically speaking!

**14. Parallelization *kept in* form *explained in a* footnote or parenthetically!**

There are situations where the Arabic text has a *word* or a *phrase* (such as a proverb, for example) that has *no* English equivalent! Or the Arabic word has *multiple* meanings. In such a situation, if a *word* then it should be *transliterated* in *italics* and dealt with in *two ways simultaneously*. **Firstly**, it should be *footnoted* and *fully explained in the footnote*; if needed; **secondly**, in a *parenthetical* expression, a careful English *choice* of a word or a few words translated to give the *closest* possible meaning should be employed to explain it! Also **thirdly** for *every transliteration*, the reader must *not solely* rely on the translator's choice stated in the parenthesis. The reader is *well advised* to check for his/her *personal* best

choice, by referring to the *choices* in the *footnote*, if applicable-/available. That is because the reader *could be more perceptive* or *more knowledgeable* or the *general improved knowledge* of the *time* could bear *more* or *different* perspective! For example: the *posterior* portion of the *Hadeeth* at the beginning of this *Introduction* could apply to him/her! For a short example, take a word like "*foom*," in a certain *Ayah* in The Qur'an, which means either: (1) *garlic*, or (2) *wheat*, or (3) bread made of wheat, or (4) chickpeas! The meanings are so *different*, one *cannot* be used and not the others! Nor it is advisable to *presume* one meaning over the others from the *context*! Therefore, *the word itself* must be *transliterated* and *italicized*, and *parenthetically explained*!

Similarly, when there is an *Arabic tongue-expression*, i.e. *idiomatic* Arabic, such expression denotes many things, among them: the expression is made up of words when put together their *meaning* is *none* of the *words* making the expression! Thus, such *phrasal-/idiomatic* expressions may *not* be meaningful in English! However, it is *elegant*, may be *formal*, and clearly understood by the true *Arabs*! Example of that are the rather rife and *recurrent* metonymies in the Arabic language found in The Qur'an! For example:
A."**إبن السبيل**"="*Ibn as-Sabeel*"="*Son of the path*"= the *traveler*, a *Qur'anic expression*.

1A. "**إبن حلال**" = "*son of a legitimate marriage*," A2. "**إبن الطريق**" = "**إبن الزّنى**" = son of the way/road, and A3. "**إبن عجِّل**"= "**اللّقِيط**"= *baby-discarded and found*! These three are **not** *Qur'anic* although *Arabic tongue* expressions! A2= son of: *adultery* (**زنى**) specifically or *fornication* (سفاح) generally; and A3 by its name "**عجِّل**," meaning *hurry-up*, as *the harlot hurries him during intercourse*, and the *baby* if and when it comes gets *discarded* and is *found* by someone else!
B. "**أم القرى**" ="*Umm al-qura*"= "*Mother of the villages*"= Makka Al-Mukarramah.
C. "**الحرث و النسل**"="*Al-Hartha wa Nnas'l*"="*The tillage and the progeny*"=*wife and children.*
D. "**عضّ على يده**"= "*Adh-dh ala yadeh*"= "*He bit on his hand*"= felt sorry.
E. "**سقط في أيديهم**"= "*Soqetta fee aydeyhem*"= "*Had been made to fall in their hands*"= *they regretted doing the wrong thing.*
F. "**وجه الله**"="*Wajho Allah*"="*Allah's Face*"= *Allah's Entity*, or *Allah's pleasure.*
E. "**بين يديه**"= "*bayna yaday'he*"= *before him, in front of him.*

In the English language there are such *English tongue/idiomatic* expressions too, for example:
**A. Cakewalk** = Some-thing *easily* accomplished.
**B**: **Soap-box** is a temporary platform used while making an impromptu or nonofficial public speech! And **soap-boxed** means engaged in impromptu or nonofficial public speaking, often flamboyantly!
**C**: **Troubleshooter**: It's a word made up of "*trouble*" and "*shooter*," but its *meaning* is *neither*! 1. A worker whose job is to locate and eliminate sources of trouble, as in mechanical operations. 2. A mediator skilled in *settling disputes* especially of a *diplomatic*, *political*, or *industrial* natures.

Arabic-tongue (*idiomatic*) expression also denotes, among other things:
1) All Arabic *tongue* expressions, i.e. the *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, *as is*, in a *polished* (*improved*) or *designative* (*divinely specified*) form!
(2) The grammar, style, syntax, implications, inferences, connotations, and denotations *all* are *inherent* in its dictions.

(3) Thus, Arabic *proverbs*, *similitudes*, *morals*, *ethics* and the like would be elemental to it.
(4) *Eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion righteous tradition* and *worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration* and *substitution analogy* and *parallelism*, *compensation* and *assimilation* speech constructs are *ubiquitous* in The Qur'an. The aforementioned are but a *few examples* of how *lofty* and *magnanimous*, *splendid* and *superb*, the Qur'anic expression is! As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages!

So in cases such as the above, it seems the best course of action is to render the *precisest* possible translation of the Arabic *tongue*-expressions *as is*, but *explain* it in a *footnote* in *addition* to the parenthetical *approximation* of it in English!

### 15. The *necessity* that seems as a redundancy!

Frequently situations arise when an Arabic word or phrase, that carries certain *significance*, either for *emphasis* or linguistic *grammar*, where such a word is affixed at its beginning with an *indicative* particle as to the exact *nature* of the subject/object agent in the sentence and it is *suffixed* by a pronoun particle for that agent. For example #1: يَحْزَنُونَ

"They$^{z}$ sadden." Better yet: "Sadden they$^{z}$."
Obviously, the first letter in the word "**ي**" indicates the *nature* of the *subject agent* that it is: (a) "a *masculine they*" (b) or "*he*" (in cases of a *majestic* addressee) or (c) a *both*; (d) but *not* a "*she*" and *not* (e) "a *feminine* they"! And what determines which of the *possibilities* is the pronoun *suffixed* to the word, in this case "ون!" Therefore, at the beginning of the word the *potential* subject/object agent is mentioned but its *exact nature* is explicitly stated, as indicated by "ون," and in English shown by the *superscript* "$^{z}$" on the they, as they$^{z}$! Or example #2:

15. **2A يكفرون بالآخرة**
Disbelieve they$^{z}$ by the Hereafter$^{w}$!

**و هم بالآخرة كافرون**

15. **2B** "and they, by the Hereafter $^{w}$ (*are*) disbelievers."

**و بالآخرة هم كافرون**

15. **2C** "and by the Hereafter $^{w}$ they (*are*) disbelievers."

In 15.**2A** the superscripted word "they$^{z}$" stands for "**ون**" in "**!كافرون**"
In15. **2B** The "they" *emphasizes* the fact that "*they*" by the Hereafter are disbelievers.
In 15. **2C** The *emphasis* is that *by the Hereafter* they are disbelievers.

The question is why the *emphasis*? The answer is: for the respective *intensity* and *specificity*!

### 16. The Qur'an, the *Sunnah*, and their rational corollary, *Sha'rey'ah Analogy* all are the sources of *prosperity* in this world and *salvation* in the Hereafter!

Of course, the *incorruptible* Qur'an and the *true/good Hadeeth* are *eternally coupled*; and *both* comprise the *cornerstone* of the Islamic faith; and both *produce* their *rational corollary*,

*Sha'rey'ah Analogy*.[40] Thus, *Sha'rey'ah Analogy* is the *third source* of *Sha're'yah Law*! The *incorruptible* Qur'an and the *true/good Sunnah are both* guarded against *corruption and loss*!

"Verily We *nazzalna* (*We repetitively descended*) The *Thekra*[x] (*Qur'an*)[x] and verily We (*are*) for it[x] assuredly keepers-up[41]".

What applies to the safe-keeping (keeping-up) of The Qur'an *equally* applies to the *hadeeth*!

Islam means "*submission* to Allah;" hence, *success and prosperity* in this world and more importantly *salvation* in the Hereafter *are* for those who *voluntarily embrace* and *adhere* to Islam!

## 17. The implications of the *brevity* in the Arabic language!

To those who are familiar with the Arabic language, *brevity* is one of its *most salient hallmarks*! The *best* of Arabic statements are those that are "*terse and indicative*." That means the most desirable of statements are those that have the *fewest* of words but carry *most* meanings! Yes, meanings that could be *direct, indirect, apparent, latent, figurative, metonymic, connotative, denotative, comparative, assimilative, poetic, rhythmic, etc.* All that should be done in a most *artful, flowery and exquisitely eloquent* of expressions! All that The Qur'an does in a humanly *unmatchable* manner! No wonder it is the work of The Almighty, a further proof that The Qur'an is the word of Allah! Arabic language is elegantly poetic. It is extremely *precise* and *laconic*! The superabundance of words, as discussed in Section 18 next, enables those who know to be *descriptively* precise and laconic, yet perfect, poetic and gracefully eloquent; but in no way come even remotely close to the Qur'anic most lofty and most beautiful expressions! That is why the Qur'anic diction is in a *class by itself*!

## 18. *Superabundance* of words, *each is uniquely descriptive*, makes Arabic rather *precise*, yet *elegant*!

If the *Hadeeth* is to be translated *verbatim-equivalent*, as it should, by implication and inference, the Word of Allah, The Qur'an, is surely *more deserving* in this respect, i.e. when *rendered* (translated) to other languages. The *text* of The Qur'an is *eternal* and *not* subject to any change. The *text* of The Qur'an is *immutable*, *divinely revealed*, representing the *true word of Allah*, which is *quantitatively complete*, *qualitatively perfect and proportionally balanced*! Thus, no human tampering with such text is *possible*, let alone *permissible*! Any human tampering with such a text would be *immediately discovered* and *branded as a sinful corruption*! Obviously, human knowledge and mind are *experiential* and *time oriented*, thus *inherently deficient*! So due to such obvious *limitations*, both compare-not to the *perfect and complete foreknowledge* of Allah Who revealed such a text. It is a fact that over time and in *direct proportion* to the human scientific *achievements* and empirical progress, the *meanings* of *some* Qur'anic texts

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[40] Some scholars add "*al-Ejma'a*"=plurality consensus of the Muslim-*Fuqaha*, a *controversial concept*! *Emam* Ahmad says whoever claims "*al-Ejma'a*" has *certainly lied*! *Emam* Ibn Hazm says Islam is for *both* the *Jinn* and the humans. For those who claim "*al-Ejm'a*" among human, what do they have to say about how did they gather the plurality of "*al-Ejma'a*" among the *Jinn*? Obviously, they *cannot*. This puts the case to rest! Furthermore, rationally it does not stand, because if all the humans and even presumably (impossibility) the Jinn were to agree on some thing to legitimize it which Allah illegitimates it will not stand! Or if they were to illegitimate some thing which Allah illegitimated that will not stand too!

[41] The word "**حافظون**" is rooted in "**حفظ**" which is "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

*change*! That is to say over time, some of the Qur'anic texts *acquire newer meaning or meanings*! Such newly *acquired*, meaning or meanings could be represented by: a *word*, a *phrase* or a *whole statement* in The Qur'an. This *change* stands to *prove the embedded divine* nature of the Qur'anic text, whose miracles are *unending*! No humanly written text is so *miraculously merited* as The Qur'an! Also, no humanly authored text *defied corruption* over the millennia as *The Qur'an* or the *authentic* (*true*) *Hadeeth*. Therefore, all the aforementioned make it *imperative to adhere to the text and respect its integrity* when translating *Hadeeth* parlance or *Qur'anic diction*. That is because time may break *newer* meanings not heretofore known for the same diction or parlance!

### 19. Translation of the *Hadeeth* or The Qur'an is a most solemn task any translator could ever undertake!

The implications of above Sections 1 through 18 make translation of The Qur'an or the *Hadeeth* to another language, a most *solemn* matter to be ever undertaken in a lifetime by any serious translator. Such undertaking is a form of *worship* to Allah. Therefore, it should be carried out through the *utmost of honesty of purpose, sincerity of pursuit, and loyalty to the integrity of every word or statement that is to be translated*. Additionally, *exactness and accuracy, through carefulness are absolutely necessary*. Also, elegance and polish are to be sought *where possible*, to even *partially* reflect the original, as reflecting the *original in full is an impossible* dream let alone reality!

### 20. The Islamic vocabulary in *English* is unfortunately *encumbered* by *unessential* lingering appendages!

There are so many words that are *totally alien* and almost *never* used in the Arabic *mode* when speaking of The Qur'an, the Messenger and the Prophet of Allah(SAWS), or anything associated with both! Words, such as "*verse*," referring to a statement of The Qur'an; or "The holy Qur'an"; the "*Scripture*", in reference to the text of The Qur'an! Such words are *rooted* and *derive* from *biblical* literature, *not* Islamic. In Arabic mode there *are far superior corresponding words* for all of them! However, *none* of those corresponding words is used for the same purpose as utilized for in English! The word "holy" is used *thrice* in The Qur'an and in *all* cases to *describe a place*, about where Allah was addressing His Great Messenger Moses. As to the word "*verse*," it should *never ever*, I repeat: *never ever* be used to mean an *Ayah*=a statement from The Qur'an. Allah in *clear* and *unmistakable* terms says that The Qur'an is "*not surely a say of a poet*"; thus, it should *never* be referred to as *verse* in English! However, let us first find out what is the *dictionary* meaning of the word "*verse*"?

### 20A. Dictionary definition of the word "*verse*" is:

"1. A single metrical line in a *poetic* composition; (*emphasis is added*).
2. Metrical or rhymed composition as distinct from prose, *poetry*; (*emphasis is added*).
3. The art or *work of a poet*; (*emphasis is added*).
4. One of the numbered subdivisions of a chapter in the *Bible*"; (*emphasis is added*).

Therefore, it is obvious that the word "*verse*" does *not* apply in *any way*, *form* or *shape* to the glorious and sacred *Ayah* from The Qur'an! Unfortunately, most English speaking

Muslims when referring to Qur'anic *Ayah* tend to say "*verse*" of The Qur'an! Such English speaking Muslims *know* (*or should*) that Allah very clearly states in The Qur'an:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ﴾ (يس:69)

"And not We taught him the poetry; and (*is*) not befit for him; not [he/it[x]] [42] (*is*) except a *thekron* (*message/exhortation*) and a Qur'an[x] manifester." (S36:69)

In another *Ayah*, Allah clearly says:

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ﴾ (الحاقة:41)

"And not it[x] (*is*) surely a say (*of*) a poet" (S69:41)

Therefore, in *deference* to Allah's Speech and in *compliance* to the aforesaid *Ayat*[w] henceforth no Muslim should *ever*, *ever* refer to *any* part of The Qur'an as "*verse*," even remotely!

## 20B. What is the meaning of the word: "*Ayah*"?

The word *"Ayah"* (plural *Ayat*) has three *distinct* meanings, each of which *shares* with the others some *common* features of a *miracle*—i.e. of: (a) evoking *great surprise,* (b) *sustained admiration, and* (c) *marked wonderment*. Thus, the word "*Ayah*" could stand for:

1) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the stars, the plants, the winds, the oceans, the seas, etc.

2) Signifying Allah-messenger's *sign* as a *proof* (*miracle*) that Allah sent him and *empowered* him with *that* "sign-as-proof" *validating* his empowerment, i.e. his *miracle*!

3) Designating a *statement from The Qur'an*. The Qur'an speaks of Allah's Criterion (*His prescriptions or proscriptions*) for the humans to know and act accordingly, on a *voluntary* basis, as The Qur'an emphatically states:

﴿لا إكراه في الدّين﴾ (البقرة: 256)

"No coercion in religion" (S2:256).

Therefore, we shall refer to the "*Ayah*[w]" (plural "*Ayat*[w]") as meaning *miracle*! The "*Ayah*[w]" of The Qur'an could be a *single letter*, a *word*, a *phrase*, or a *whole Surah* (chapter). See the definition of *Surah* in the *Lexicon* attached to this *Translation*.

## 20C. An *Ayah* of The Qur'an and a *verse* of the Bible!

Therefore, the use of the word "*verse*" describing an *Ayah* of The Qur'an is not only *unfortunate* but actually out right *inappropriate* if not totally *sinful* and *wrong*! However, *verse* of the Bible is rather appropriate, *by both definition and convention*. Thus, we can say an *Ayah* of The Qur'an and a *verse* of the Bible.

## 20D. Also the word "*Scripture*" is *not* appropriate for *any* designation of *any* part of The Qur'an!

Similarly, the use of the word "*Scripture*" to mean The Qur'an or its *Ayat*[w] is just as *bad*, if *not worst* as the use of "*verse*" as above stated. That is because the word "*Scripture*" (with capital 'S') is described in the dictionary as: ["The sacred writings of the *Bible*. (Emphasis is added), also called "Holy Scriptures." Clearly the writing of the *entire* Bible is totally

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[42] The pronoun "هو" in this *Ayah* potentially carries *more* than *one* meaning! Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says the pronoun: "﴿هُوَ﴾ = أي محمّد," *Emam* القرطبي says: " أي هذا الذي يتلوه عليهم," *Emam* الرّازي says: "أي هو ذكرٌ و موعظة" Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: "***he***" or "***it***[x]!"

*unverifiable*, as it is *not* possible to *authenticate* all its authors, according to *Christian scholars and reliable Christian references*! The Bible is also one of the most *unreliable* sources of good *historical*, *scientific* or *factual* information, according to Western scholars and sources! It is *definitively* established fact that the Holy Bible was written (*scripted*, hence the word "scripture"), by nominally *forty four* authors! In fact only *one* of them can be authenticated and the rest are *unknown* people, who wrote at *unknown* times, to *unknown* audiences! Thus, The Qur'an is *not* "Scripture". The Qur'an is *in a class by itself*, called The "Qur'an," a "*Surah*[w]" or an "*Ayat* [w]" of The Qur'an.

## 21. For their religious terms, Muslims should *not* copy biblical terms!

The *rationally-based* Arabic language is obviously *blessed* and *honored* by Allah to be the vehicle of His Speech, The Qur'an. Thus, since the Arabic language is *endowed* with a *plethoric* supply (superabundance) of *words*, each *exactly* and *precisely* describes what is to be *intended* in far *superior* and *representative* meanings and manner. Therefore, Muslims for their *religious terms* should enjoy the pleasure of a wide range of terms to describe exactly what they need. They surely do *not* need to *copy* from biblical literature for their *religious* terms. Their terms could be derived either from The Qur'an or the true *Hadeeth*. In addition to that, in more than one *Ayah*, Allah in The Qur'an clearly states that the *Muslims are the* "*uttermosts*," *because of their religion*, as such religion is *quantitatively complete*, *qualitatively perfect* and *proportionally balanced* i.e. after all it is *Allah-made*! Thus, why should the Muslims *imitate* or *borrow* from other sources, especially when their own sources are *better, preciser and richer for them*! Muslims have *lavisher and far more elegant supply of precisely designative* terms to depict whatever they intend to say or do in the minutest of details. Therefore, words such as: "*holy*," "*verse*," and "*Scripture*" should completely *disappear* from Muslims' *religious* terminology, i.e. with respect to Islam, as *all are totally inappropriate* to use with respect to The Qur'an or the honorable *Hadeeth*.

## 22. In The Qur'an there are *fifty-five* characterizations for *naming* The Qur'an, *none* of which uses the word "holy"!

The Qur'an is *described* by *fifty-five*[43] various characterizations for naming The Qur'an, *none* of which uses the word "holy"! The word "holy" is used to describe *places*, as stated earlier, mentioned in The Qur'an only *thrice*, in different *Ayat*, in *all* cases describing a *place*, that of "*al-wadey al-Moqaddasee Towa*," example as in (S20:12).
However, there are *five characterizations* naming The Qur'an that are most commonly know, more than the others by *most* Muslims:

(A) The Qur'an The *Supreme*; **القرآن المجيد**
(B) The Qur'an The *Magnificent*; **القرآن العظيم**
(C) The Qur'an The *Munificent*; **القرآن الكريم**
(D) The Qur'an The *Judicious*; **القرآن الحكيم**, and
(E) The Qur'an The *Manifester*; **القرآن المبين**!

[43] *Shykh el-Islam, Imam Jalal ed-Deen es-Soyotti* (d 911H) in his two-volumes book, *Al_Etqan Fee Oloom Al-Qur'an*, mentioned *fifty-five* names of The Qur'an, *none of which is by the word* "*holy*!"

Apparently, and Allah knows best, for each of the *Five* Pillars of Islam, there are *eleven attributive* names of The Qur'an corresponding to each Pillar. Following is an *illustrative* discussion of *five* such names.

### 22A. The Qur'an The *Supreme*!

The *characterization* of The Qur'an The Supreme as "*Supreme*," is mentioned in The Qur'an *twice*, once as "*And The Qur'an The Supreme*," (S50:1), and the other as "*Supreme Qur'an*," (S85:21). Clearly the word "Supreme" means, among other lofty meanings, distinguished, high-ranking, and of high morals. This apparently, and Allah knows best, is associated with the "*two-shahadas*," the *mandatory* statements a non-Muslim *must pronounce* in order to *enter* into Islam and *become* a Muslim. The *first* is to say: "I bear witness that there is *no deity but* Allah"; and the *second* is to say: "I bear witness that *Mohammad is His Messenger*". Once a person *sincerely* enters Islam through this ritual ceremony, that person insures: (i) achieving the *zenith* of personal *closeness* to Allah; (ii) personal *salvation* in the Hereafter, (iii) personal *safety* from Hell; and (iv) personal *ecstatic abode* in Paradise. If the *sincerity* of the person *continues* (after pronouncing the two *Shahads*), that person shall be a good person and (v) his/her *children* shall be *good* too, as "the good begets the good!"

### 22B. The Qur'an The *Great*!

The *characterization* of The Qur'an as "*The Great*" is mentioned in The Qur'an *once*, as "*The Qur'an The Great*," (S15:87). Obviously, *great* means grand, splendid, outstanding, superlative, Supreme, in thoughts and deeds (among other splendid meanings of the word). Those words describe *some* of the salient characteristics of The Qur'an The Great. Apparently, and Allah knows best, this characterization of The Qur'an The Great is associated with the *daily five times of a Muslim's prayers* in order to be *worthy* of this greatness. Once a person is a Muslim, that person is *required* to maintain the *five–daily-Prayers*; thereby *meeting* Allah *five times* in any twenty-four hours (day/night) cycle, to be: (i) *cleansed* and *fortified*, in order to obtain or lead a proper life. The five times are at *specified* periods, for the *male* normally carried out in the *Mosque*, where a person (ii) *interacts* with familiar folks and gets *introduced* to new peoples. If, for no valid reason, the five prayers are *not maintained one-hundred-percent*, this amounts to a personal failure of *inexcusable grave sin*! Maintaining the daily *five times Prayer* is (iii) the *only identifying* "*badge*" a person has to *prove* his/her (iv) continuing *belonging* to Islam. After death, the very *first* thing a person is asked to *account for* is his/he Prayer. If the Prayers are found *satisfactory*, the person is *acceptable* and is already in *good standing*, shall have *easy going* and *facile or no accounting*! If on the other hand, the personal Prayers are found *unsatisfactory*, the person is in very *bad standing*, will be going through *miserable* accounting! Allah says in The Qur'an that prayer prohibits *indecency* and the *disrepute*. Thus, a person who *maintains the five Prayers* will *tend* to (v) stay *decent* and *reputable*.

### 22C. The Qur'an The *Munificent*!

The *characterization* of The Qur'an as "*The Munificent*" came *once* in The Qur'an, as "*Munificent Qur'an*" (S56:77). This characterization and Allah knows best, is apparently associated with the *Third Pillar* of Islam, *az-Zakah*, alms giving. From the word "*Munificent*" we know that it means bounteous, unsparing, openhanded, hospitable,

generous *giving*, among the all-beautiful meanings of this word. Thus, *az-Zakah* is *giving* in all those senses. It is giving a *small* portion of that which is *extra* to the personal needs for *a full year* and is in *excess of a certain* minimum *amount*! When this small portion is given, *from that excess of a certain minimum*, is given *in accordance to the Criterion* of *the Zakah*, the recipient is (i) *appreciative* and *thankful*. (ii) The giver feels *gratified and contented*. (iii) Additionally, Allah will *bless the remaining portions* (which is now *purified* through giving the *Zakah*) and (iv) Allah will likely *prevent* all possible *adversities* that might be on the way to afflict the person in his/her dearest (property, health, or relatives). (v) The act of *Zakah* (*alms*) giving *enhances* the *repetition* act, thereby *repeating* the cycle once again.

### 22D. The Qur'an The *Manifester*!

The *characterization* of The Qur'an as "*The Manifester*" is mentioned as "*The Qur'an The Manifester*" *twice*, (S15:1) and (S36: 69). Manifester means perspicuous (clearly expressed and easy to understand), clarifier and explainer. This characterization is associated, and Allah knows best, with the *wisdom of fasting*, be it the *obligatory* fasting (for Muslims) during the munificent month of *Ramadhan* or *voluntary* fasting outside of that month! As stated in the *Hadeeth* and The Manifester Qur'an, Allah rewards for good deeds by *double* or *triple* folds; in fact, by seven folds, seven hundred folds, or more! However, in the case of *fasting*, obligatory or voluntary, Allah left the case *fully open*, beyond the seven hundred folds! In the *Hadeeth* it is stated that Allah says: "fasting is for Me and I reward for it." That is because fasting is *truly special worship*; *only* Allah and the fasting person know that it is *genuine*. The *genuineness* of fasting is *impossible* to determine except for Allah to do! A person could *pretend* to be fasting. Thus, *only* Allah knows whether or not it is *genuine*! It is *not* just "*not* eating, *not* drinking, and *abstaining* from sexual and other known *fast-breaking* deeds," it is the *intention before* and *practice* during the fasting that could *make* or *break* the fasting! Fasting was *institutionalized* and *practiced* by various religions and societies *before* Islam through out the human history and communities! However, once *fasting* is *properly and genuinely carried out*, it is (i) one of the supremest personal feelings of *closeness* to Allah, as it *clarifies and distinguishes* the real faithful from others; (ii) it assures a person of the greatest *Godly recompense*; (iii) volumes upon volumes of books were written elaborating on the *great health merits* of fasting; (iv) Fasting is the most direct personal experience to *appreciate* the feelings of the needy; (v) Fasting teaches *discipline* and *moral* high grounds.

### 22E. The Qur'an The *Judicious*!

The *characterization* of The Qur'an as "*The Judicious*" is mentioned in The Qur'an The Judicious *twice*, "*The Book The Judicious*" (S10:1) and "*The Qur'an The Judicious*" (S36:2). This characterization is associated, and Allah knows best, with the *wisdom* of the *Hajj* (Pilgrimage) to Makkah. So it applies to *both*, the *major* (full) *Hajj* or the *minor Hajj* (the *Omrah*). However, in *both* cases of *Hajj*, the person who makes the *Hajj* experiences (i) the travails and tribulations of journeying, a *wonderful learning experience* for all; (ii) coming across *new territories*; (iii) coming in *contact with new peoples*; (iv) engaging in *disciplining* him/her self to *strict criteria* of various physical life activities and rituals; (v) *wining the greatest prize of a life time*, coming back as *fresh* from all the personal sins and wrongs as the "*new born*!"

### 23. Similarly, there are *thirty-seven*[44] characterizations *naming* Mohammad (SAWS) *none* employs the word "holy"!

The Qur'an *mentions* Allah's Messenger and Prophet, Mohammad (SAWS), by *five proper* names. However, in the books of *Hadeeth* there are *thirty-two additional descriptive* names for him (SAWS); *none* of those names employed the word "*holy*" in *any way*, *form* or *shape*! In the Arabic mode, at no time anyone referred to Mohammad (SAWS) using the word "*holy*," directly or indirectly! The *five proper* names The Qur'an mentions for Mohammad (SAWS) are:

1. Mohammad. 2. Ahmad. 3. Abdullah. 4. Taha. 5. Ya'seen.

The rest of his names are *descriptive* of his *character* (SAWS), i.e. his *characterizations* (SAWS).

### 24. The Arabs and their language are *honored*; *they* are *to spearhead* The Qur'an *and its message* through Arabic language!

For myriads of reasons, covered in some details, in my book, *The Future World Order*, Volumes II and I in varying degrees! Allah is: "Ever/Stout Doer for what [*He*] wants" (S85:16). The Arabs became the *spearhead* for the message of Islam from its very *inception*. Their language became the *language* of The Qur'an, the true word of Allah! Perhaps it is *germane* and *illustrative* to reiterate and paraphrase what we said about the Arabic language in some details in Volumes I and II of our book, *The Future World Order*. Here are some excerpts in part:

The Arabs for millenniums lived a meager life in the periphery of all civilizations in their barren desert. Prior to Islam, their *contribution to the rest of humanity apparently was none*! However, they possessed a *unique*, *highly polished, and fantastic* Allah given language, of which they were *masters*! During the pre-Islamic era they nearly perfected a *linguistic industry*, and made *annual* events thereof—events which were *unheard* of before, *any time anywhere*! The Arabic language is amply helpful in this respect—for its *words* and *antonyms* are *encyclopedic* in coverage and abundance! There are many terms for various words—e.g.: "sword," "camel," "dog," "tent," "mountain," "valley," "love," "hunting," "milk," "rain," "wind," "cloud," etc. The terms run into the *dozens* and some times into the *hundreds*! Thus, for instance, there are "60" words to mean "dog"—and *no two words are identical*! There are *shades* of meanings *unique* to each. That means the language is rather rich in vocabulary. Each word is an *individual concept*—i.e. a *thought*! Thus, the language encompasses a plethoric supply of ideas and words. There are *five hundred* words for the "sword" and about *48 words* to describe the 24-hour (day/night) period! Thus, instead of saying (in English): "morning," "noon," "afternoon," "evening," "night," and "midnight", in Arabic the *48 words* (not all are commonly known) describe almost each 1/2 hour of the 24 hour time span! It is *not* on the basis of coining two words to make

[44] Names such as: 6. The Messenger of Allah. 7. The Prophet of Allah. 8. The Illiterate. 9. The Lamp. 10. The Bringer (or Most Bringer) of good tidings. 11. The Warner (or Most Warner). 12.The Illuminator. 13. The Inviter. 14. The Manifester, Clarifier, Explainer. 15. The Witness. 16. The Most Fervent (Eager), *desiring the best for his people*. 17. Most kind. 18. The Most Merciful. 19. The Exclusively Chosen. 20. The *trustworthy*. 21. The Truthful. 23.The Inviter. 24. The Seal. 25. The Multitudinously Mercy Giver. 26. The *Compassionate*. 27. The Explainer. 28. The reminder. 29. The Smiler. 30. The Killer of enemies of Allah. 31. The Dependent on Allah. 32. The Opener. 33. The Gift of Mercy. 34. The Gift of Grace. 35. The Guide. 36. The effacer. 37. The Gatherer!

one, (such as "afternoon"). It is rather a *single* word describing a *specific* time span! The Arabic language is root-based. It has about *sixteen thousands* word roots (16, 000). Each root is logically-based, i.e. such roots are rationally-derivative; and so a word can be conjugated quite numerously! Imagine *conjugating* (giving all various forms) each root multiple times, to derive various actions, verbs, nouns, adjectives, etc. For example take a short list with respect to the *adjective*, and on it you gauge and measure accordingly:

**a**. Adjective nomen (name), and **b**. Adjective being,
**c**. Adjective comparative, and **d**. Adjective superlative,
**e**. Adjective designating action as natural, not natural, permanent, not permanent,
**f**. Adjective designating state as beginning, actually in progress, about to begin,
**g**. Adjective intensive, and **h**. Adjective passive,
**i**. Adjective numeral, denoting 1, 2, 3 or more but less than 9, in the tens, of abundance, of multitudes,
**j**. For all the above considering it for 1, 2, 3, or more, feminine for 1, 2, 3, or more, masculine for 1, 2, 3, or more, diminutive, for 1, 2, 3, or more, or enormous for 1, 2, 3, or more.

No other language has that many word *roots* and *logical derivatives*! The Arabic language is the *longest living* language there is. It is more than *80 centuries* old (8, 000 years old). Poets before Islam engaged in a mind busting linguistic adornment for their poetry, see Section 25 next.

## 25. Mind busting linguistic adornments

Poets *before* Islam had a "field" with their poems and how to beautify them with the overwhelming ("mind busting") linguistic *adornments* and *highly descriptive* yet *laconic* terms. Bombast (grandiloquent) and declamation (oration) reached a lofty zenith of magnificence! Their poems were *hallmarks* of eloquence, elocution, allusion and alliteration, originality, substitution, figuration, conjugation, hysteron-proteron, synecdoche, rhetoric, analogy, and parallelism; metonymy, appropinquation (approximation), interpolation, accompaniment; compensation, assimilation (comparison), nunnation for quavering or prolongation for modulation, epithet, sarcasm, and paradigm. Such were only a few examples of what was involved. All that, plus a lot more, prompted the poets of the time to be artful, flowery, and simply beautiful in their poetic expressions and poems. Moreover, they engaged in a razor edge competition: to excel and outdo one another. In such an environment The Qur'an descended to all the Arabs *outstripping* and *surpassing* their linguistic most *capable and powerful* abilities at the zenith of competence by *immeasurable* standards!

## 26. The Qur'an *surpassed* even the loftiest and most splendid poetry; it is *unique* and in a class by itself!

Thus, within such an environment of linguistic *elegance* and *eloquence*, plus the plethoric supply of words and antonyms enriching the Arabic language, The Qur'an descended! As a result of such a descending, Arabic language was further propelled to even a *higher* zenith of polish, magnificence, and splendor of expressions, through the mouth of the "*unlearned*" Mohammad (saws)! Mohammad (saws) was *never* known to be an orator (a rhetorician), poet or even a public speaker! The Qur'an not only *surpassed* but even *challenged* that lofty magnificence and high splendor! For lack of a better thing to say, they

said it was "forged"! Why forged? They claimed that Mohammad (saws) had "*forged*" it. At first The Qur'an *challenged* anyone alone or assisted by others (save Allah) to produce "*ten forged*" *Surahs* like that of The Qur'an. That challenge was not answered, as anticipated. The Qur'an says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ

وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ﴾ (هود:13)

"Or say they[z]: [*he*] forged it[x]; let-say [*you*[s]]: then *oto* (*let-come you*[z]) by ten *Suwaren* (*Qur'an Subdivisions*) forgeries[w] like it[x]; and let-summon you[z] whomever you[z] could of lesser than Allah, if you[c] were *ssa'deqeena* (*always truth enforcers*)". (S11: 13)

Later on The Qur'an *challenged anyone alone or supported by all others* (*save Allah*) to produce *one single Surah* like that of The Qur'an! Also that was *not* answered. The Qur'an says:

﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ

وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (البقرة:23)

"And if you[c] were in suspicion of what *nazzalna* (*We repetitively descended*) on Our *ab'de*[45] (*slave*), then *oto* (*let-come you*[z]) by a *Suraten*[46] (*division of The Qur'an*) of its[x] like; and let-summon you[z] your[n] witnesses[47] of lesser than Allah, if you[c] were *ssa'deqeena* (*always-truth-enforcers*)". (S2: 23)

In fact, The Qur'an informed assuredly and clearly that even if *all* the humans and the *Jinn* were to gather together (*trying*) to produce the like of The Qur'an, they would *not* and could *not* do that:

﴿قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا

الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ (الإسراء:88)

"Let-ay [*you* [s]]: indeed if gathered the humans and the Jinn to *ya'ato* (*come they*[z]) by like this [The] Qur'an, not *ya'atona* (*come they*[z]) by its[x] like, even (*if*) were some for some (*were*) *dha'heeran* (*backers/supporters*)"! (S17:88)

* Notice this great *Ayat* [w] says: (1) "**بمثل**" "*by like*" and *not* "like!" (2) That is to say, the great *Ayah* elegantly but more importantly *indicatively* employs the particle "**ب**" in the word "**بمثل**"! Such particle has about *twenty* different meanings and implications, among them: (a) "**المجاوزة**"=*disregarding* of, (b) "**الإستعلاء**"= *superiority*, in the sense of *urging to go beyond* or of course *leave alone*, or consider *condescendingly*; and (c) "**التبعيض**" =*portioning*! All that suggests, and Allah knows best, that since it is *not* possible for them *all* to produce even some thing that *looks* like The Qur'an let alone *like* The Qur'an itself, therefore (a) *disregard* them, (b) *go beyond* them in a *superior* manner, as they are *not* worthy of the task and (c) they are but *a party* of such *flunkers*! All other English translations of

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[45] The word "*ab'de*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[46] See the *Lexicon* attached to this *Translation* for this *proper* name of *a division of The Qur'an*!

[47] These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of *The Qur'an*.

The Qur'an known to this translator *miss* such subtleties as covered in this asterisk and *many others like it* to come, Allah willing, because their translation is *interpretive* and *flawed*, surely not verbatim/textual!

### 27. The conclusion is: The Qur'an *cannot* be the synthesis of the human beings, singly or collectively!

The conclusion is that The Qur'an *cannot* be the *synthesis* of the human beings, by *singular* or *collective* efforts! For over 14 centuries so far, no one alone or supported by any/all others, came up with "*by-the like*" let alone the *like* of The Qur'an, *even in part* let alone in whole! Human synthesis of The Qur'an is truly *impossible* in all its aspects—be it the *text*, *context*, or the *syntax*. There were some feeble and indeed foolish attempts made by some people but all were so insubstantial, stupid, and laughter inducing efforts! Clearly, Allah knows His challenge. And that is why He made it, knowing full well, through His foreknowledge and Omniscience, in advance that no one can ever stand to the challenge. Only The Creator of all things knows how—because *He* is the Creator, Fashioner and Omniscient! Thus, Allah's open challenge stood, and shall continue to stand *forever*! It is not only the *linguistic synthesis* difficult as it is, but also the ideas and the *eternally correct and ever renewing information therein in all fields of human knowledge*!

### 28. Each challenge is according to the corresponding knowledge and skill of the challenged people!

Clearly, Moses' and Jesus' (pbuo both) miracles were *specific* and for a *one time occurrence* of each, for those present *then* to experience, appreciate, and be impressed with the extra ordinary phenomena! But The Qur'an as an *eternal miracle*, only *linguistically* expressed in an *intellectual and scientific Marvel* for all of the humankind *throughout the ages*! Therefore, The Qur'an will remain *eternally*: *unique, informative, and inimitable* in its perspectives and panoramas! Also the information in The Qur'an will *always* be everlastingly *fresh*, depending on the level of man's *empirical achievements* at *any* give time—which really depends on the individual's *general knowledge* of his/her *era*, *deductive, detective, and inventive capacities*—i.e. deducing, or detecting the *specific*(*s*) from the *general* principle, the *vice versa*, or the inventing and discovering of something all together anew.

### 29. The Qur'anic information is *divine*, *unattainable* by man *except* through Allah's *design*, *permission*, and *revelation*!

The Qur'an is *not* a book in any *specific* discipline of the humanities, save *religion*. Nevertheless, it contains *signs* and *clues* (sometimes *explicit* sometimes *implicit*) concerning the true nature of things in all human endeavors, a fact knowable to some and unknowable to most! It also contains *facts* concerning the *nature* of the *universe, its contents and their creatural behaviors*—including man (see Section 30 next)! The challenge remains in how to *discern* or *decipher* those signs or clues in the respective areas of concerns or disciplines! Discerning and deciphering will occur at *predetermined* quanta by Allah, in a specific time, place, way, and through a person or persons, see my book, *The Future World Order, Vol. II,* Chapter 24 for elaboration.

### 30. The Qur'an elucidates on *everything*, and ultimately explains itself by itself!

What is great about The Qur'an is that it is "an exposition/elucidation for every-thing"! The Qur'an says:

"...and *nazzalna* (*We repetitively descended*) on you[g] The Book, an exposition/elucidation for every-thing..." (S16:89).

The Qur'an addresses *every* conceivable aspect in this life and the hereafter to the humanly-knowable extent! Knew such a fact who knows it and did not know it who does not know it! The Qur'an *specifies* what it had *generalized* previously and *vice versa*! But *ultimately* The Qur'an explains itself by itself!

In the above Ayah, The Book (i.e. The Qur'an) in *unambiguous and clear* terms directs *everyone* to: (1) seek *authentic* knowledge through those *who know*; and (2) avoid judging what is *not* for one by it knowledge! The Qur'an says:

"And let-not *ta'gfo* ([*you*[s]] *judge by perspicacity and presumption*) what (*is*) not for you[g] by it[x] knowledge" (S17:36)

Let us illustrate! In *general* terms The Qur'an says in (S51:18):

" And by the *as'ha're* (*dawns' ere*), they *yastaghferona* (*seek forgiveness they*[r])."

In *specific* terms The Qur'an says in (S54:34):

"...*Lootten's* (*Lott's*) *aa'la* (*family/house/kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*)."

The lesson to be learned from the above is: (1) The Qur'an addresses *everything*; (2) The Qur'an *generalizes* and *specifies*! (3) The Qur'an *ultimately* explains itself by itself, i.e. where the *generalities* are specified and the *specifities* are generalized! (4) the *generality* is by the *as'ha're* (*dawns' ere*) *seeking forgiveness*! The *specificity* is that (*Lott's*) *aa'la* (*family/house/kin*) were *delivered* by a *sa'har* (*dawn's ere*)!

So one has to be *fully knowledgeable* about the *whole* Qur'an in order to understand it in *context* and find how it explains itself by itself! The greatest lesson is *never* take The Qur'an *out of context*! As such an act is not only *sinful* but the doer would be a *laughingstock*!

### 31. The Qur'an and the *Sunnah*, touch on *every* conceivable human endeavor and the universe, directly or indirectly!

In addition to The Qur'an, there is the *Sunnah* (*Prophet's speech/actions*), which *complements* The Qur'an by *explaining* some of it or some aspects of it. For example the *Sunnah specifies* or *details* the "*generalities*" in The Qur'an. Also, the *Sunnah* elaborates on some *specificity* in The Qur'an. Hence, The Qur'an *and* the *Sunnah* both completely address *every conceivable* human endeavor, giving rise to *bases* and *sources* of the *Sharey'ah Laws*! However, the *two* (i.e. The Qur'an and the *Sunnah*) *inherently prompt the mind for their rational complement, the Sharey'ah Analogy*! By *Sharey'ah analogy* we mean, *Sharey'ah* scholars through *analogy*, would *deduce* or *infer* and reach *informed Sharey'ah judgment* of an *unknown situation* based on *comparisons* of the *similarities* of a *known Sharey'ah situation*! Thus, when The Qur'an is *coupled* with the *Sunnah* and the *Sharey'ah analogy* the result is a *quantitatively complete, qualitatively perfect and proportionally balanced code* for laws of life for a *divine-guidance*, producing *righteous and balanced* living suitable for *all* the humans for *all* times and places. That is in addition to dealing with the Universe in terms of creation, contents, and history—past, present, and future. Thus, the trio, *The Qur'an*, *the Sunneh*, and *the Sharey'ah Analogy* directly or indirectly expound on *every conceivable human endeavor and the nature of the Universe* and deal with all in the *most perfect rational and scientific way*! After all it is from Allah, The Almighty, The Omniscient and The Omnipotent!

### 32. The Qur'an designates and the *Sunnah complement* it!

The Qur'an is *clear* and *unambiguous* in terms of *designating* the *pristine Sunnah* to *complement* and *explain* The Qur'an. The Qur'an says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾ (الحشر:7)

"And whatever the messenger *aa'takum* (*accorded you*[b]) so let- you[z] take it[x] and whatever [*he*] forbade you[b] regarding it[x] so let-you[z] cease (*doing its*[x])". (S59:7)

The Qur'an also says:

"And not [*he*] pronounces by the (*tendentious*) liking; not it[x] (*is*) except a revelation[x] being revealed". (S53:3-4)

Clearly the pronoun "[*he*]" in the above *Ayah* refers to The Messenger and the Prophet (SAWS); and the "it[x]" refers to his pronouncements! As a matter of fact, if it were *not* for the *Sunneh*, Muslims would *not* know *how* to *pray*, *perform Hajj*, or *give Zakah*, or do *most*, if not all, the worships to Allah! It is the *Sunnah* which *designates*, *explains* and *elaborates* on whatever The Qur'an states in *generalities* that *need specificities*! Also, the Messenger (SAWS) said: "You pray as you saw me praying". On *Hajj* (Pilgrimage) occasion, he said: "Take from me all your rituals". Clearly all that makes a lot of valid logic and a good deal of good rationale. Thus, those that claim that "they go by what The Qur'an says *only*", i.e. they *want to be oblivious* of the *Sunnah*, could not be more *wrong*, by the *verbatim* of The Qur'an itself, in light of the above quoted *Ayah* (S59:7)!

### 33. The Qur'an is: either *self-evidently true and correct*, or *ultimately bound* to be true and correct by scientific means!

Believers in The Qur'an take its entire contents to be *right and true* on the basis of faith, when they do *not know*! They take it like that on the basis of *empirical science* when they *do know*. These bases served the believers well in the past and will serve them well in the future. They reckon that The Qur'an is for all ages, places, and social strata! Therefore, what they do *not currently* know is not necessarily conclusive. As time progresses and man acquires greater maturity, experience and *conclusive* (i.e. confirmed) *scientific knowledge*, invariably and inevitably the *rightness* and *veracity* of The Qur'an will prevail, as it did since its revelation! The Qur'an shall stand *absolutely perfect*! The Qur'an is Allah's (the Omniscient's) Word. Scientific *confirmation* comes only after a series of (divinely *predetermined*) stages, through empirical observations or findings, scientific hypotheses/theories, and last a *confirmation* law. At the stage of scientific *certainty*, through a *confirmation law*, The Qur'anic Marvels *shine* with greater brilliance and flying colors. This takes place through out the history of mankind, *proving for each successive generation* that The Qur'an is beyond doubt, is but the true word of Allah to *guide humanity aright and* so to ultimately *save* it.

### 34. The Qur'an is: *consistent* and *error-free*! It is meant to be for *all locales*, *ages* and *peoples*! Its synthesis is *divinely* made!

Although The Qur'an came down over a long stretch of time (over 23 years) and geographic locations *piecemeal*, its syntactical arrangement is *most amazing*! Each word, phrase, sentence, or Marvel is *arranged by divine designation*! The Prophet (SAWS) once in receipt of any Qur'anic revelation, not only he *memorized* it, but *immediately dictated* it to one of the amanuensis (writers/registrars of the revelations) and told the amanuensis (by Allah's *designation*) *exactly where* to place whatever that was revealed in a *particular* place of a *Surah*—i.e. telling them to place the new revelation *before* such and such, and *between* such

and such (Marvel or *Ayay*). The Prophet (SAWS) had *no* say as to such *exact placements* of the various words, phrases and Marvels! Yet at the end, we have a *perfectly consistent*, *ageless and absolutely consistent narration*! There is no discrepancy whatsoever making a self-evident proof that *it is divine*! Also given the historical piecemeal revelation of The Qur'an, and its syntactical arrangement over that many years and geographic locations, if it were of human making, then *inconsistencies* and *discrepancies* were *bound* to have *occurred* in it. Nevertheless, based on *objective* examinations of The Qur'an one is amazed to find that the *entire* contents of The Qur'an to be rather *miraculously harmonious and rationally consistent—without any error or discrepancy whatsoever*! This *is* a *miraculous phenomenon* by any human standard. Such a phenomenon could *not be coincidental. It is by divine design*, to be a *sign by and of it self*! No human product can even claim a likewise model! No wonder, because it is Allah's Work! The Qur'an states such a phenomenon—urging all concerned to ponder and reflect over The Qur'an:

﴿أَفَلا يَتَدَبَّرُونَ القُرآنَ وَلَو كَانَ مِن عِندِ غَيرِ اللّهِ لَوَجَدُوا فِيهِ اختِلافاً كَثِيرا﴾ (النساء:82)

"Do then not ruminate they[z] The Qur'an[x]; and had [was[x]/it[x]] from *ende* (*springing of*) other than Allah, surely (*would have*) found they[z] in it[x] multitudinous difference." (S4:82)

Of course, the *nonobjective*, the *ignorant*, or the plainly *stubborn*, as well as the *bigoted* would "*see*" inconsistency or discrepancy *regardless* of whether such inconsistencies or discrepancies *exist or not*! For such (stubborn/biased) people we shall beseech (pray to) Allah to illuminate their minds and hearts and aright-guide them to the aright-path! However, the fact remains that **The Qur'an** is a book ***most accurate and most perfect all-around***. Falsehood *cannot* even approach it from before or behind it, as it is the embodiment of *the Right* and *the Truth* from Allah, The Omniscient, Who is The *Hakeem* (*Possessor of the ultimate wisdom*) and worthy of the praise and thanks—Allah says:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ (فصلت: 42)

"Not *ya'atet* (*comes to*) it[x] the falsehood[x] from between its[x] both hands[48] and nor from its[x] rear; [*it's*] a descending from *Hakeemen*[49] (*the infinite hekmah* [w50] *possessor*), *Hameeden* (*multitudinously praised, multitudinous praiser He*)". (S41: 42)

There are numerous *Ayat* in The Qur'an *confirming* that The Qur'an *is* the Right from Allah:

﴿إِنَّهُ الْحَقُّ مِن رَّبِّكَ﴾ (هود:17)

"Verily it[x] (*is*) the right from your[t] Lord". (S11:17)

Such a testimony is all that is needed as *sufficient and necessary attestation* from Allah Himself to support The Qur'an, His true Word. The Qur'an has its own style of expression. Since The Qur'an is *unique*, so is the Qur'anic *style*, requiring a *unique* translation, that *chooses the right word and adheres* to the *integrity of its verbatim text at all times*!

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[48] This is an Arabic *tongue*-expression meaning: *before it*, in *front of it*.

[49] For the word "حكيم" see the *Lexicon* attached to this *Translation* for "الحكمة!" the *derivative* of "حكم!" Because of Allah's *foreknowledge* about *all* things in their *pre and post existence effects all-around*, and His *perfectly* sound choice and *use* of things in their *proper place and function to produce the best desired immediate and ultimate results*, He is "**حكيم**" = *infinite hekmah Practicer*! Also, "**حكيم**"="**مُحكَم**," that is *Allah-perfected*, according to Qur'an *commentators*, as in (S44: 4)!

[50] The English word "*wisdom*," *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*!" See the *Lexicon* attached to this *Translation*, for an exposition of the word "*hekmah*!"

## 35. Most serious is the *incorrect* translation due to *improper* use of words, phrases or extrapolations!

Following are *two* examples of *incorrect* translations, taking a *word* in an *Ayah* and a *phrase* in another (although there are *other words/phrases* in this example *not* being addressed):

**Example # 1 (incorrect *word* usage)**:

"Set forth to them
The parable of two men:
For one of them We provided
Two gardens of grapevines
And surrounded them
With date palms:
In between the two We placed *cornfields*." (Emphasis is added). (S18:32)

**A.** The word in reference is the last word in this *Ayah*, namely the word "*cornfields*." In fact, The Qur'an does *not* use the word "cornfield," *per se*, *at all*! Also, the words "*tillage*" or "*cultivation*," words used in this connection by others, are also *not* the word The Qur'an uses either! If Allah meant the words: "tillage," or "cultivation," or "cornfields" (for that matter), Allah would have done so. But Allah did *not*. The word Allah used is: "*zar'a*," *rooted* in the Arabic word "*zara'a*," a word which has *no* English equivalent *per se*! The word "*zar'a*," has very *significant implications*, see **B** next!

**B.** The word "*zara'a*," which The Qur'an uses means: the *green standing crop*, *just before harvesting*, or the *vegetation as it just sprouted*. The English language does *not* have an *exact* equivalent for the Arabic word "*zar'a*", a word that is rather *precise, descriptive, connotative and denotative*! It *involves an act* of Allah Himself, which the human beings are *not* capable of doing! Human beings *till*, *cultivate, sow*, *water*, and *expose all that to the sun*; but Allah *alone* is the One Who makes the "*zar'a*," i.e. after we *till a cultivable land*, *sow the seed in it*, *water it*, and *expose* that to the sun, by leave (*ordained Laws*) of Allah, *He will make it to germinate and sprout*, producing the "*zar'a*" we are discussing. Therefore, the proper thing to do is *transliteration* of "*zar'a*" with a *parenthetical* and a *footnote* explanation:

﴿ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾(الكهف:32)

"And We made between them both "*zar'aa*[51]". (S18:32)

**C.** To confirm the fact that Allah and He *alone*, is the One Who *makes* the "*zar'a*", He stated in another *Ayah*, some thing that is obviously *indisputable* in the mind of the *perceiver*. Consider the following *Ayah*:

﴿أَفَرَأَيْتُم مَّا تُمنُون * ءأنتم تَخلُقُونَه أم نحن الخالِقُون*﴾ ( الواقعة:58-59)

"Have seen you[c] what ejaculate[52] you[z]; are you[c] creating it[x] or (*are*) We the

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[51] See the *Lexicon* attached to this *Translation* for an elaboration of this word, for which there is *no* English equivalent! However, *generally* it means: *green standing crop*, *just before harvesting*, or *the vegetation after sprouting*.

[52] Incidentally, all the translations this translator came across use the word "*emit*," instead of *ejaculate*, which The Qur'an *literally* and *correctly* employs. There are reasons for the use of *ejaculate* rather than *emit*. All the meanings of "*emit*" do *not* satisfactorily describe the *specific* meaning intended. The *dictionary* meanings of the word "emit" are: 1. to give or send out matter or energy; it *also* means: **2.a.** to give out as sound; utter, and **b.** to voice; express. Thus, *none* of those meanings is *appropriate* for the *intended* Qur'anic meaning. Again, if Allah intended "emit" He would have used it. However, He did *not*; and instead He used the more *precise* word for the intended meaning to be conveyed, by *connotation* and *denotation*, and *designation* in *addition* to the stated textual syntax. The word "*ejaculate*" gives *precise*, *specific* and *unmistakable* description. In fact, *no* other word could serve this intended purpose in such *direct, precise and laconic* diction. This is *the truth*. And Allah says that He is *not* "*shy*" to *tell the truth*. In The Supreme Qur'an it is clearly stated in a certain *Ayah* that tells the *right*. No one should shy from telling the *right*. The respective *Ayah* is: "And Allah discomfits not from the right!" (*S*33: 53).

Creators [*of it* [x]]" (S56:58-59)

**D.** Clearly, *no one disputes* the fact that the *ejaculated semen* is the *making of Allah*, and *not* any one else. This *Ayah* (S56:58-59) *precedes* the *Ayah* of the "*zar'a*", and this same *Ayah* of the "*zar'a*" is *followed* by another *Ayah* of (*pure water*) in the rain-loaded cloud, which *only* Allah is capable of *making*, and *bringing down from* high, a *special kind of clouds*! Allah says:

﴿ أَفَرَأَيتُم ٱلماءَ الَّذِي تَشرَبُون * أَأَنتُم أَنزَلتُمُوهُ مِنَ المُزنِ أَم نَحنُ المُنزِلُون﴾ (الواقعة:58-59)

"Have then seen you[c] the water[x] which[x] drink you[z]; have you[z] descended it[x] from the *muzn*[53] (*bearers-of-pure-water-clouds*) or (*are*) We the *munzeloona*[54] (*Causers of its*[x] *descending*)". (S56:68-69)

**E.** Also in another *Ayah*, in connection with the word ("*zar'a*")

(a) "*zar'a*," *rooted* in "*zara'a*," past tense;
(b) "*yez-ra-a'o*" the future tense;
(c) "*ta-zra-a'oon*," you (*in the masculine plural*) make the "*zar'a*"; and
(d) "*taz-zare-a'onaho*" you (*in the masculine plural*) make it to be "*zar'a.*"
(e) "*az-zare-a'oon*," makers of the "*zar'a*".

**F.** Allah inquires, surely *not* to *uncover unknown facts*, because Allah *knows all the facts in advance*. Therefore, the *inquiry* is *determinative* and *conclusive*, i.e. Allah and the *perceiver* of the inquiry *already* know the answer on obvious bases! Allah says:

﴿أَفَرَأَيْتُم مَّا تَحْرُثُونَ﴾ ﴿ أَأَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾ (الواقعة:63-64)

"Have then seen you[c] what you[z] till; are you[f] "*ta-zra'aona*"[55] (*you*[x] *cause to germinate*) it[x] or (*are*) We the "*za'are-aon*"[56] (*the causers of its*[x] *sprouting*)". (S56: 63)

**G.** There are many such *Ayat* that state such *determinative* inquiries, where the answer is *obvious* to the astute, if not the *normal* intelligence of any one.

**H.** Clearly, in the case of ejaculation of *semen*, no one *creates* it but Allah! Similarly, the "*zar'a*" is the *making* of Allah, and Allah *alone.*

**I.** Also, the *bringing down* of the "*muzn*," *pure water from the clouds bearing such water*, is only Allah, Who can do that. Thus, we have three different items that are *subject only* to Allah's *creation*, *bringing forth* or *down*--the *semen*, the "*zar'a*," and the "*muzn*," respectively. Obviously, on pondering the use of any word in The Qur'an, it will be vividly clear to the astute that such use is a *miracle in and of itself*. When a deeply-knowing person reads The Qur'an in Arabic he will definitely conclude that no human being can make such choices that will turn to be so *absolutely descriptive*, *exact*, *denotative*, *connotative*, *designative*, *eloquent* and *elegant* all at the same time and at *all* times! Only Allah can make such *miraculous choices and their proper combinations*! That makes The Qur'an to be *unquestionably* the true word of Allah, just on the basis of such *linguistic miracles* that are indeed *multitudinous*!

**Example # 2 (*incorrect* translation of a *phrase* (S3:139):**

﴿وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾ (آل عمران:139)

**A.** "So lose not heart,

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[53] "*Muzn*" *are the clouds*, or the *white clouds*, that bear *very pure water*, *not* any water!

[54] The word "*munzeloon*" is *plural*, *masculine subjective noun*, meaning the *causers of the descending*! Hence "*munzeloon*" has *no* English equivalent! *Descender= one that descends*, gives a *different* meaning!

[55] Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word "*grow.*" Only *figuratively*, the word "grow" can be used as a synonym for "*zar-a!*" Grow=*Nama* or *Yanmee*, or *Yanmo* for *adding* to wealth, finance, fuel to fire, or adding more *seeds* to the soil in order to produce more quantity, etc. However, it is *not* suitable for the specific meaning intended by the Great *Ayah.*

[56] Meaning: *Causer* of it to *germinate*, *sprout* and *become crop ready for harvesting.*

Nor fall into despair:
For ye must gain mastery
If ye are true in Faith." (S3:139)
**B**. "Faint not nor grieve, for ye will overcome
them if ye are (indeed) believers." (S3:139)
**C.** "So do not become weak (against your enemies),
nor be sad, and you will be superior (in victory),
if you are indeed (true) believers." (S3:139).

The above three translations, quoted from the "*best*" currently available English "translations," are for the same *Ayah*! May Allah be kind and plentifully reward those translators who, I think, must have done their *utmost* to come up with those "translations" as quoted above. However, *none* of them is satisfactory! Let us take each individually.

But first let us establish the *proper* translation of the *Ayah* as it appears in The Qur'an, famous for its *brevity*, *succinctness*, *eloquence* and *elegance*: The *Ayah* says:

"And let not *ta'heyno*[57] (*you*[z]: *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you[z] while you[f] (*are*) the *a'alawna* (*uttermosts/uppermost-ones*), if you[c] were believers."

**A.1.** The Glorious *Ayah* neither contains nor implies the word "so," but it begins with "and"! Furthermore, "lose not heart"=be discouraged not. The word used in the *Ayah* says: "let not *taheyno*" i.e. *commanding* them not to "*weaken*, or *love the world and have a dislike for death in the cause of Allah*"! So, it implies *more* than "loss of heart or a discouragement"! The Qur'anic words are very *brief* but are *packed* with meanings!

**A.**2. "Nor fall into despair" *per se*, is totally *not* mentioned in the *Ayah*. The *Ayah* says: "*and let not sadden*," again commanding in the *present* tense! Thus, "sadden" neither carries nor implies the *strong* notion of "falling into despair", which means *losing all hopes*, or *being overcome* by a sense of futility, defeat and resignation!

**A.3**. "For ye must gain mastery", may Allah forgive the translator for such a "translation"! This "translation" is *totally out of line* and is *not what* the *Ayah says at all*! The *Ayah conclusively*, *determinatively* and *unambiguously* says: "while you[f] (*are*) the upper-most". Really *true* Muslims are *always* the *a'alawna* (*uttermosts*, *uppermost-ones*) because:

**i**. The *true* Muslims believe in the *singularity* of Allah;
**ii**. The *true* Muslims *enjoin* by the *ma'aroof* (*rationally acceptable and Sharey'ah sanctioned deed*) and they *forbid* the *munkar* (*rationally objectionable or Sharey'ah prohibited act*);
**iii**. The *true* Muslims had already *bested* the disbelievers in *Badr Campaign*;
**iv**. The *true* Muslims' *cause is for Allah* and *their opponents is for the Satan*;
**v**. The *true* Muslims' *argument is superior* than their opponents' argument, i.e. *their religion* is superior to their opponents' religion, as their religion is *Allah's making*;
**vi**. *Ultimately* the *true* Muslims *shall prevail*, as Allah had stated this fact to them time and again in The Qur'an, provided they adhere to its commands! Clearly Allah always comes to the assistance of the *true Muslims*. This fact *repeated* itself *time and again* in history of the Muslims. Whenever, the Muslims *adhered* to their great religion, they were *victorious*,

[57] For the word "تَهِنُوا" see footnote 32 above.

i.e. "*a'alawna* (*uttermosts*, *uppermost-ones*)". Whenever they were *less* than what they *should be* towards their *unmatchable* religion, they were *subject of defeat and humiliation*! This concept is mentioned in The Qur'an time and again, to *constantly* remind the Muslims of such an historical fact! Perhaps they desist from their sins and errors, repent and go back to become *good Muslims again*! Remember also that this *Ayah* is *first* (was for) addressing the *companions* of the Prophet (SAWS). Those *companions were the best generations of Muslims ever*. The Messenger of Allah (SAWS) said about them that they were the *best generation*, and the ones *after them are the next best*, and the generation after that are *the next, next best*!
**A.4.** The *Ayah* does *not* say: "if you are true in faith," *per se*, as alleged by this translation! The *Ayah* says: "if were you[c] believers" plain, clear and without any further ado!

**B.1.** This translation begins with somewhat the *right* word. But it claims that the *Ayah* says or implies "grieve not". To "grieve" is to have grief, *deep mental anguish*, say from bereavement. The word "grieve" implies *more* than "sad", meaning unhappy!

**B.2.** The *Ayah* also does *not* say "for you will overcome them"; *nor* does the *Ayah* mentions the word "indeed" at all! Clearly the *Ayah* says: "if were you[c] believers", plain, clear and simple!

**C.1.** The word "so" does *not* appear in the *Ayah*. Also the phrase "against your enemies", is *neither* in nor is implied by the *Ayah*! The *Ayah* has the word: "And" at the *very beginning* of it, which this translation *omits* altogether! Also, the *Ayah* says: "*and let not sadden you*[z]", in the *present* tense; and *not* in the form of "nor be sad"! One might say, "*and let not sadden*", and "nor be sad" are more or less equivalent! Fine, for the sake of putting the argument to rest, let us grant that to be the case. The question is: why state, use, or chose some words (or tenses) that are *not* in the *Ayah*, especially if *corresponding* words are available and are there for the taking? Improper choice of words, or tenses, could and would *eventually lead* to other *bad* choices that *do* make *significant* differences, if not *dangerously* change the meaning altogether!

**C.2.** The *Ayah* does *not* say: "you will be superior (in victory)," suggesting a *future becoming* (superior); and the *Ayah* totally does *not* state "in victory", as the *Ayah* stands. The *Ayah* clearly says that they *are* (in the *present* tense) superior! Also, the *Ayah* says: "if were you[c] believers", plain, clear and without any further ado. This *is Qur'an*. There should be *no unnecessary* additions, deletions or alteration in it *whatsoever*, as that could or might, if not would, imply some thing else *not* intended!

**C.3.** Also, the *Ayah* does *not* say: "indeed (true)" as a *qualification* of the believers. The *Ayah* says: "if were you[c] believers". Why should anyone introduce, I should say *interject*, perhaps *personal inferences or conjectures* (especially of an *interpretive* nature) in the translation of The Qur'an, that are *not* in it?

**36. Examples of Qur'anic texts translated to mean more or less *same*, when in fact they are *profoundly different*!**

**A. The Qur'an is in *Arabic***: For a divine wisdom Allah (SWT)[58] bestowed His generosity and honored the *Arabic language* by making it the *vehicle* of His exalted Word. The Qur'an says that He made The Qur'an "*Arabic Qur'an*:" The relevant *Ayah* says:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾ (الزخرف:3)

"Verily We made it[x] Qur'an Arabic, perhaps you[b] cerebrate you[z]." (S43:3)

i). Since the above *Ayah* states, and Allah knows best, that The Qur'an employs the *Arabic language* as its *vehicle* of *expression*, therefore:

(1) The *linguistic meaning* of The Qur'an is as the Arabs know it (including the *implication*, *inference*, *connotation* and *denotation*) of *each word* is the *most paramount first step to consider* and *understand*)!

(2) Also, The Qur'an is primarily *pronounced, read* and *written in Arabic*.

(3) So, the *pronunciation*, the *reading* and the *writing* of The Qur'an are all *subject* to the "*rules*" (e.g. *grammar*, *conjugation*, *metamorphism*, *substitution*, etc) of the *Arabic language*!

(4) In addition to the plethoric supply (superabundance) of words of the Arabic language, each word *shares many meanings* with myriads of other words but *only it uniquely* represents the *precise and exact specific meaning*! No other word will suffice, as strictly speaking almost *no* synonym is *100 per cent* interchangeable *in The Qur'an*!

(5) Reading of The Qur'an (in Arabic) is a "worship" *in and of itself*.

(6) That is why in the Prayer *only Arabic* recitation (reading) of The Qur'an is valid.

(7) For *every single Arabic alphabet letter* of The Qur'an the reader receives *ten Hasanat* (plural of *Hasanah*=reward for good deed). Each *Hasanah* stands for *ten folds*, according to the true *Hadeeth*.

ii). The above *Ayah* received *not so bad* a translation, save some, who incorrectly translated it as "*a Lecture in Arabic*"; but the over-all picture is fine. May Allah reward those translators for doing their utmost when they translated whatever they did! I believe that was their best possible.

**B. The Qur'an is in Arabic-*tongue*!** Furthermore, The Qur'an is made in Arabic *tongue*; i.e. it is *expressed* in the perspicuous (easy to understand and to clarify) "*Arabic-tongue*", i.e. *idiomatic* Arabic! The Qur'an says:

﴿وَهَـٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾ النحل (103:)

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic manifester." (S16:103)

i). The above *Ayah* received also *not* so bad a translation, although those translations did, *to a certain extent*, *miss slightly*; as some did *not* say "Arabic *tongue*", *per se*, and instead opted to say: it is Arabic "*speech*"! Yet, some others *dropped* the word "*tongue*" altogether and saw it fit to just say: "in Arabic!" This is Allah's Speech. Therefore, when translating it, *no addition or deletion to its text* (by *implication* or *inference*) *should be contemplated*, let alone *carried out*, at all. Again we say may Allah *forgive* and reward those translators who *unintentionally* did what they did *not* mean to do or should *not* have done in the *first place*!

ii). The above *Ayah* clearly states that The Qur'an is expressed in [tongue-Arabic], an idea well elaborated-on in Section 12 above, but summarily restated:

(1) The *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, but in a *polished* (*improved*) or *designative* (divinely specified) form!

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[58] (*SWT*), meaning "The Existent" **that is *before and after the existence of life in this world***! There is ***no*** word in English to convey such a meaning! So, my choice for "الحي" is "***The Pre-and-Post Existence Existent***" as closest to convey the message of such a great name!

(2) Its grammar, style, syntax, implications, inferences, connotations, and denotations all are *inherent* in its dictions.
(3) Thus, Arabic *proverbs*, *similitudes*, *morals*, *ethics* and the like would be elemental to it.
(4) *Eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion righteous tradition* and *worthy legacy* of Arabic all are *hallmarks* of its diction! Also, *figuration* and *substitution analogy* and *parallelism*, *compensation* and *assimilation* speech constructs would be *ubiquitous* in it. The aforementioned are but a *few examples* of how *lofty* and *magnanimous*, *splendid* and *superb*, the Qur'anic expression is! As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages!

Hence, for understanding The Qur'an (a) *firstly priority is to be given to its linguistic meaning*, inferences, and implications; *secondly* to its *Arabic tongue* expressions, as explained earlier.
After that comes: (b) "Arabic *tongue*" expression, see Section 12 above.
Next (c): "Arabic *rule*", as discussed in Subsection **C**, to follow.
And finally: (d) *above all* according to the *Sharey'ah requirement*.

**C. The Qur'an is by Arabic-*rule***: Allah says that He sent down The Qur'an (*harmonious with/ according to/ by*) "*Arabic rule*:"

﴿أَنزَلْنَاهُ حُكْماً عَرَبِيّاً﴾ (الرعد:37)

"We descended it[x] (*by*) Arabic rule[59]. (S13:37)

By Arabic *rule*, it is meant, and Allah knows best, *following Arabic language rules of grammar and deptote-declention* (i.e. *word-conjugation*), the morality and wisdom of the Arabs *as polished* and *improved* by divine intervention! I must quickly add that *morality* and *wisdom* in terms of many aspects, such as:
(1) Genealogical purity,
(2) Chivalry and personal as well as family honors,
(3) Loyalty to the sense of belonging,
(4) Generosity towards others, especially *hospitality* to the *guest* (any stranger),
(5) Strongly protective attitude towards the neighbor, and
(6) Strongly protective attitude towards the *wronged* or the *unjustly treated* entity!

It is with respect to *this* Magnificent *Ayah* those other translators had *unintentionally inadequately* translated it, thereby they had *missed* greatly, that is to say: *under* translated what needed better translation!

### D. Last and *most paramount* are the *Sha'rey'ah imperatives*!

Clearly there are *Sha'rey'ah imperatives* that have *precedence* over all considerations, including A, B, and C above! Such *precedence* as represented by: Allah's (SWT) *prescriptions* or *proscriptions*, or His Messenger's (SAWS) *directives*! For example: the word "الحج"= the pilgrimage. In Arabic "الحج"= the pilgrimage, means the going to a particular place, *any* place, *any time* for *any* purpose! However, when used in terms of *Sharey'ah* it means going to: a (1) *particular place*, (2) at a *particular time*, (3) to perform *particular* (*prescribed*) *rituals*, and (4) in *compliance* to Allah's *prescriptions* and His Messenger's *directives*! So, now the word "الحج" carries a *different* meaning than its pure *linguistic* meaning!

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[59] See the ***Lexicon*** attached to this ***Translation*** for an elaborate exposition regarding this ***vital denotative and connotative word, describing*** the diction of The Qur'an The Supreme, ***by Arabic rule***!

The above three perspicuous and eloquent *Ayat* in A, B, and C state that The Qur'an is: (i) in *Arabic*; (ii) in *Arabic-tongue*, and (iii) that Allah had "descended it [x] (*harmonious with/according to/by*) *Arabic rule*"!

Clearly, *each* of those three *distinct* expressions in (i), (ii), and (iii), has its *specific meanings* and *implications*. All other translators, *unfortunately,* do *not* make sufficient *distinction* in this respect, and thus do a great *injustice*, to the *texts* and their *implications*, as we shall show in the next Section 35. All Qur'anic *expressions are exalted and eloquent*, i.e. exceedingly dignified in form, style, and tone with respect to the *diction*. With respect to the *meanings*, they are *highly packed but elegant*, yet *immutable and unique*, i.e. *very articulative, persuasive, fluent, precise* and *highly designative*! However, those other translators, may Allah forgive and reward them plentifully, for one reason or another, hastily *glossed over the distinctions* among those all-beautiful *and emphatically intended* Qur'anic expressions and do *not* pause enough to see the *significance* of each, particularly (**C**), the "*Arabic rule*!" To this (i.e. "*Arabic rule*"), some put it: The Qur'an is "a decisive utterance in Arabic"! Others said that it is Qur'an "*in Arabic* and is a *judgment of authority in Arabic*"! Such translations represent a monumental amiss of *under sizing* of those texts, if not out right *unintentional misrepresentation*! May Allah forgive those translators and reward them their good dues as they *unintentionally* did great *injustice* to the text of The Qur'an and *missed* the *significant meanings and implications therein*!

(iv) In addition to the aforementioned (i), (ii) and (iii) there is the *Sunnah* (statements/ actions of the Prophet, SAWS, or his approval of others' actions or statements), which *complements and explains* it, as discussed earlier in Section 30.

### 37. "*Qur'an Arabic*, (*by*) *Arabic tongue*, and (*by*) *Arabic rule*"; Meanings and implications are revisited!

**A.** The Qur'an says: "Verily We made it[x] Qur'an *Arabic*", meaning The Qur'an *uses* the *Arabic language* for its *diction*, *inscription* and *recitation*! That is such diction is *rendered in Arabic words, in the most concise and precise of expressions* according to the construct of Arabic grammar and word conjugation and how the *Arabs* understand the *precise* meaning of each word!

**B.** On the other hand, "While this (*the diction of The Qur'an is*) a tongue-Arabic manifester" means *employing the expressions* of the Arabic language, i.e. the *brevity* associated with the *clarity of meanings*, *styles of expression* (including among other things, all the *linguistic adornments* or putting two words or more together and coming up with a meaning which neither words nor any word indicates). For example: "*For Allah's face*"! The meaning is *neither* Allah, nor face *per se*, but the *pleasure* of Allah! See Section 14 above!

**C.** However, "We descended it [x] (*by*) Arabic rule" means *according to the rules of the Arabic language* and its *grammar* and *conjugation*, as well as the *pristine* morality associated with *Time proven* of myriads of *hallmarks* such as: purity of personal genealogy, faithful guardianship of the integrity of personal family honor (maternal and paternal all around), hospitality towards the guest, care and guardianship of the neighbor, succoring and rendering justice to the wronged, and many other moral high-grounds! To really appreciate the concept of "*Arabic rule*", it is *imperative* to review what does "*Arabic rule*" mean? It means many *lofty and splendid* things, among them *besides* the *linguistics* (*not* inclusively by any means) are the following:

(i) The *definition* of Arabic wisdom, which is the *knowledgeable and sound placement as well as use of things in their proper place and function to produce the best immediate and ultimate results*!
(ii) After that comes *ruling* by Arabic wisdom, meaning a *ruling* must be *balanced, fair*, and must *appear* (as *perceived* by others) to be *balanced* and *fair* at all times!

(iii) After that is the *application* of Arabic wisdom, that is *adhering* to the *elements* of such wisdom. The elements of such wisdom are *numerous*; however, we shall cite just *seven examples*, for the sake of *brevity* and *illustration*:

(a) Strictly *defending honor*, i.e. *personal*, *family*, *neighborly*, *tribal*, *community*, or *country*.
(b) Rigorously *preserving personal genealogical purity*.
(c) Uncompromising *generosity and hospitality*, in their "*barren*" desert. This conduct on their part is an *environmental necessity*, as any one of them could be the *next recipient* of such a *generosity* and *hospitality*!
(d) Faithfully guarding personal *chivalry*, and *independence*.
(e) Constantly *displaying personal courage*.
(f) Closely *adhering* to personal *allegiance* of kind!
(h) Strongly observing *disciplined freedom coupled with justice to all*, especially the *poor* and *defenseless*! This very element was the *impelling* force behind the *pre-Islamic* "*Helf-Al-Fadhool*," *Alliance for paternalizing The Aggrieved*, explained in Section 38 to follow later.

## 38. Myriads of *Arabic rules* get *purified*, *polished*, *improved*, and *ordained* through the garment of Islam!

As stated earlier, Section 24 above, Allah had *karrama* (*He had bestowed bounty and honor on*) the *Arabs* and *their language*, and Allah does whatever He wants! This *takreem* (*bestowal of bounty and honor*) is *multifold*, only Allah knows its limits! However, the fact is that this language, perhaps it's the *mother of most* if not *all* modern languages, reached the *zenith* of maturity, became great, lofty, and splendid, just before the dawn of Islam. Still this language *received divine uplift*, elevating it *even further* to an *unmatchable* status, to become and remain *unique forever*, by being the *vehicle* of Allah's written Speech for the entire human race, the *Jinn* and all creatures till the Day of Judgment! Clearly, it was divine work that it was *nurtured and refined* (to make it suitable for Allah's Message), *polished*, *further improved*, and *ordained* through the garment of Islam and its *perfect and impeccable Share'ah Laws*, Allah's revealed Faith. Hence, Arabic rule includes Arabic heritage (legacy) and its very rich tradition and how all come to apply!

## 39. The Arabic language is *unique*, as it is perfectly: descriptive, connotative, denotative, designative, eloquent and elegant!

The Arabic language is *unique*, with *superabundance* of words. Thus, it is perfectly: *terse*, *laconic*, *descriptive*, *connotative*, *denotative*, *designative*, yet *eloquent* and *elegant*! Hence, it is *not* possible to find *corresponding* words in other languages to match or even come close to *all* the Arabic words! Adding to the *enormity* of the situation is when one is to translate "*Share'yah terms*," that are *divinely revealed* and have *specific Share'yah* meanings in *addition* to their *linguistic* meanings, the task multiplies in enormity! Therefore, there is a strong and a definite *need* for *transliteration* with: (**a**) *as best as possible parenthetical explanation of the transliterated word* and (**b**) footnotes explanations as needed. Allah's words *cannot* be dealt with *neither lightly or subjectively* at all. That is because the *same word*, *phrase*, or *Ayah* in due

course of time, will assume a *newer* and *different* meaning than its current one, *yet remaining correct all along*! This further proves the case that The Qur'an is absolutely the word of Allah! Also, there are words that have *several* meanings and all apply at *different* contexts. Additionally, there are times for *paradoxical* words, where a *single* word has a *particular* meaning and its *exact opposite*, in the Arabic language and so is in The Qur'an, which contains *myriads* of such words; clearly the *context* determines the *intended* meaning!

Also Arabic diction, especially the *Qura'nic* or the *Hadeeth* ones, depicts marvelous portraits, as each word in its proper place precisely, lively and laconically represents an angle of such a portrait; and no other word will do to replace it! Let us take one example from The Qur'an, which contains *multitudes* and *multitudes* of words that *seem* to be *synonyms*, as they *share* one or more of the various aspects of a certain meaning, but in reality *each* depicts a *specific* meaning *no* other does it! There are *no synonyms* in The Qur'an!

1. **غاب = لم ير بالعين السويّة لأي سبب!**
2. **إختفى = لم ير بالعين السويّة من حيث أنّه لا يعرف مكانه!**
3. **تَوارى = غاب الى الخلف عن حياء أو خجل!**
4. **خنس = غاب عن ذِلّة و هوان!**
5. **غرُب = غاب في مكان بعيد!**
6. **استتر = غاب و راء حجاب خوفاً أو خجلاً!**
7. **وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!**
8. **أفَلَ = غاب لمعانه أو غابت شهرته أو شأنه!**

As can be seen each of the above mentioned words, although *seemingly synonymous* with the others, *each* is a *specific portrait*, depicting a picture *by itself*, any other *cannot* do in its place, if they were to be interchanged! Other languages, English included, do not possess such *precise* words! Despite all that we must do our utmost efforts to *approximate as close as possible* the diction of The Qur'an, as such effort is an imperative duty, Islam *constantly* urges us to do *all the time*: "Let-invite [*you*$^{s}$] to your$^{t}$ Lord's path by the *hek-ma'te*$^{w}$ (*wisdom*)$^{w}$ and the exhortation$^{w}$ [the] *hasanatey*$^{w}$ (*good-deed*)$^{w}$; and let-argue [*you*$^{s}$] (*with*) them by which$^{u}$ it$^{w}$ (*is*) *ahsano* (*excellenter*)"; (S16:125). Based on the afore-mentioned, it is clear that *transliteration* is a *necessity*.

## 40. Translating the *unique* Qur'anic diction or the *matchless Hadeeth* parlance to any other language, *the other language* must be *supplemented* by *transliteration* and *superscription* of many *words*, especially the *pronouns* and the *conjunctive* nouns!

Clearly based on all the aforesaid, especially Sections 34-39 above, in order to exactly *convey* the highly exalted diction of The Qur'an or the truly esteemed *Hadeeth*, i.e. conveying both in *their Arabic sense and flavor*, including the linguistic (*idiomatic*) expressions, and that is by *feminizing* the *feminine* and *masculinizing* the *masculine*! This clearly calls for *originality/innovation* to play a role, as other languages will *not* be able to *encompass* the *unique* language of The Qur'an or the *matchless Hadeeth* parlance both are in the *loftiest of expressions*! Unlike English, whose words are *neutral*, save a very short list of words and pronouns, words in Arabic are either *masculine* gender or a *feminine* gender! So for all the aforesaid, English must be *supplemented* by: (1) *transliteration* and (2) *superscription* of the respective words, assigning *specificity*, and thus *assuring* removal of *any possible ambiguity* of reference or the word's gender! For example:

**Transliteration**: The word "بعل"= "*ba'al*[x]" = (*owner/lord/master/husband*)[x], or a *worshipped idol*! No *single* English word could convey the *various meanings* of "*ba'al* [x]" *per se*! So *transliteration* is a *must*!

**Superscription of pronoun and the conjunctive nouns**! For example: The *addressee* pronoun "*you*" in English could stand for a *single* individual, *masculine* or *feminine*, or for the *plural masculine* or *feminine*! In Arabic the *form* for each of the aforesaid is *different*! So you, with a superscript "[s]", you[s] stands for the *singular*, *masculine addressee*; whereas you with a superscript "[f]"=you[f] stands for the *plural masculine addressees*! In Arabic *earth* is a *feminine* gender, *day* is a *masculine* gender! So earth is superscribed with a "w", such as earth[w], and day gets to be superscribed by an "x", such as day[x]! Unlike English, in Arabic *sun* is a *feminine* gender, whereas *moon* is a *masculine* gender! Hence, sun = sun[w] and moon =moon[x]! See the short table of the *superscribed* words (*less than two* [*dozens*] and are *repetitive* so they will be *easily remembered and recognized*). See the Prelude to this *Translation*!

And now a word about the Arabs in Section 41 next.

**Exception to the rule**: The suffix pronoun "تا" for the *singular*, *plural* or the *speaker's aggrandizement* in Arabic does *not* exist in English! So to avoid being/sounding *too* verbose, pedantic or awkward the word "we" will be used to approximate for "تا"!

## 41. By the *dawn* of Islam, the Arabs were *miraculously transformed to spearhead Allah-perfected* religion for worldwide application!

Before the dawn of Islam, the Arabs were nomadic, tribal, and largely unlettered. However, honor, courage, chivalry, independence, and genealogical purity were and continue to be *most paramount* in their culture and heritage!

They engaged each other in endless chain of blood feuds and tribal wars. These wars took the form of *frequent raids* against *one tribe and another*. This way, the life of an Arab was that of a "warrior"!

They were pagans, but their minds with respect to *divine* religion were "*open*" to influence! In the language of present day "Western culture" is a "*tabula rasa*!"[60]

They were most hospitable, isolated, and led meager lives in their Arabian Peninsula, largely *unaffected* (i.e. *uncorrupted*) by other civilizations!

Although the Arabs were *unlettered*, they were *remarkably poetic*. They possessed most remarkable memories! They could hear a *one hundred line poem for the first time* and *critique it immediately thereafter*, *i.e. right after hearing, line by line*, *all from memory*! Periodically they gathered from *all parts* of their peninsula around the Ka'abah. The gathering was presumably to *perform pilgrimage*. However, it was *also to boast* about their poetry with respect to their rivals. This gave them higher prestige.

Prior to the dawn of Islam, Quraysh[61] was the most preeminent and supreme tribe among them. Quraysh was the "Guardian of the Ka'abah," the Sacred Sanctuary. It is this sanctuary that Prophet Abraham raised, *not established* (as *mistakenly presumed* by some). The sanctuary already *existed* in Macca *long before* Prophet Abraham came to it!

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[60] A Lockeanism concept!

[61] Messenger and Prophet Mohammad (SAWS) is a descendent of this tribe, Quraish.

After Allah had *honored* Mohammad (SAWS) and chose him as His Messenger and Prophet to the *humans* and the *Jinn alike*, the Arabs were *miraculously transformed* so as to become the *spearhead* of Allah *perfected world-religion*. Thereafter, the Arabs *spearheaded the establishing of an unmatchable human civilization*, the like of which there *never* was *nor* could *ever be*, as shall become *self-evident* in the following pages! The astonishing fact is how could those Arabs, as described above, achieve such *high level* of human civilization? The truth is: it is *not* the Arabs but the *religion* they were chosen to *spearhead* which, in fact, made the difference! There is no better evidence in favor of this argument than the following facts. Time and again the Muslims were the *vanguards* and *leaders* of human *civilization for centuries*,[62] when they *adhered* to their religion *faithfully*! However, when they were *less* than sincere in the *observance* of their religion, that is, when *most* Muslims became *lax in the practice of their faith*, their *civilization ebbed*, as shown time and again in *various* historical eras.

However, Islamic Civilization *never died, nor will it ever die*, like other civilizations that had dawned, rose, fell and became *extinct*! Now Islamic Civilization is on the *verge* of a great *revival*! But unlike in the past, when Islam covered *half* of the *then* known world, this time it shall, Allah willing, cover the *entire globe*! As at the present there is not a country on the face of the globe where Islam is not embraced in it in masses *voluntarily*!

Islam is a religion that *defends itself against* all its enemies! The only requirement is to have those "enemies" be *exposed* to it by *any reasonable means*. Once they study it, they will *voluntarily* embrace it, provided they are *rational*, i.e. not *highly subjective or stubborn*! Obviously, *stubbornness* is a *subjective and blind biasness*. History provides *many* examples, where the "enemies" of Islam came, fought it, fought the Muslims, and they were *victorious*. Nevertheless, *eventually* they *entered* into Islam turned around and *defended* it! That is the nature of Islam. As an *illustrative* example of the *societal system* of living of the Arabs *before* Islam, *Helf Al-Fadhol*, *Alliance for Paternalizing the Aggrieved*, is cited as a sample![63]

### 42. *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*!

During the *pre-Islamic* era, as aforementioned, honor, courage, chivalry, independence, genealogical purity, the sense of justice, right and wrong all that led many of the notable Arabs to forbid on themselves the most coveted *alcoholic* beverage as well as *fornication* and *adultery*! However, the *constant* feuds and raids among the various Arab-tribes *before* Islam, led to some thing rather phenomenal! The fact is the Arabs could *not* manage to accept each other's military defeats without *bitterness*, engendering future malice! This sense of bitterness prompted the leaders of various tribes, led by Quraysh, the guardian of the sacred sanctuary of the Ka'abah at Macca, to decide and establish what is known as *"Helf al-Fadhol,"* *al-Fadhool*-Alliance! The main mission of this alliance was to *paternalize* (father) the *unfairly aggrieved* and the *defenseless*! Based on rational principles of justice, the Alliance established the rule that *people*, as *individuals* or *groups*, have "*inalienable right*" to be respected and treated in a "*fair*" way, and that these *rights* extend to *every* individual or group, *especially* those who can *not* afford them or afford them the *least*! Therefore, a wronged person or group can go to Macca and give an account of the injustice they suffered, as well as of those who were responsible for it, to the aforesaid "Alliance."

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[62] That is over a thousand year, ***more or longer*** than any other people in the history of humanity!
[63] There are others but ***Helf Al-Fadhool*** is very conspicuous and well known!

Without delay, the "Alliance" would then marshal and proceed to *restore* to the victims of injustice their due rights, no matter how much of a personage the perpetrator might have been! This makes it clear that this "Alliance" was many steps *ahead* of the *selective*, if not *fraudulent*, *modern concept of human rights* or the *United Nations*! Since it holds human rights *inviolable*, in *theory* and in *practice alike*, the "Alliance" *ensures* the application of its supreme principles and make sure that those who violate them will be punished according to the *established norms of rightness and fairness*.

Indeed, it is *not* unreasonable to say that modern humanity is yet to reach such level of universal "paternality" for *all* the unfairly *aggrieved* peoples! No wonder that the Messenger of Islam (SAWS) said, in a true *Hadeeth,* that if he were to be called for such an alliance he would have *responded positively*, i.e. participated in it.

After the aforementioned *brief* statements about the Arabic language, the Arabs, and *Helf al-Fadhol*, *Alliance for Paternalizing the Aggrieved*, Allah willing, we are now ready to proceed with our work of translating The Qur'an to English and also of developing a *Lexicon*[64] for it as we go along.

May Allah show us His Right Path, grant us His Assistance, in speed, accuracy, and all related aspects of this work, and bless our work, and accept it purely for His pleasure! May Allah make this translation most useful to and beneficial for all Muslims as well as *potential* Muslims all over the world, in fact to all of mankind.

**Abdulaziz Fahad Al Mubarak**
Finished by Allah's munificence and aright-guidance; my praises and thanks to Him.
23/10/2002, revisited on 16/06/2004, Revised for the fourth time: 27 July 2003, and again for the fifth time on 17/06/2005, and again for the sixth time on 03/10/2005, on 26/01/2006, also on 20/02/2006, 05/07/2006, on 14/11/2006, on 14/12/2006, 28/07/2007, 28/10/2007, 12/07/09, and 12/06/2010, and last on 30/12/2010.

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[55] Constantly applauded and referred to by various groups for their own selective purposes!
[56] This *Lexicon* is *necessary* for *special terminology* of *unique* diction of The Qur'na and the *matchless Hadeeth* parlance.

# قاموس ترميز الجنس و الضمائر

## Prelude

### Stop Momently!

Before proceeding to read this translation of The Qur'an it is *imperative* that *you please become fully aware* of certain *facts relevant* to *this* translation! The facts are:

**A.** This translation is *totally new*, i.e. it is *unprecedented* in form, contents, or characteristic!

**B.** This translation is *unique*, in that it *meticulously adhered* to the fact that words in The Qur'an have *no synonyms* and that *each* word is used for *its own explicit and implicit* characteristics!

**C.** This translation had *relied* after Allah on *myriads* of *linguistic books* (lexicons, describing the *distinctive characteristic* of *each word*, grammar and conjugation, etc.), *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an from its *various aspects*, the book of syntactical inflection of The Qur'an, and last but *not* least *utmost efforts* were exerted to *ensure* that:

**D. Since The Qur'an is *perfect all-around*, (error-free) and that it is *unique*, *sacred* and *supreme*, therefore surely *no addition, deletion, or alteration* of *any part* of its text is a fact vitally maintained *throughout*!**

E. So, it is *especially important* for all readers to *first* read its *Introduction*, particularly *Sections 35-38*, for better *understanding* of a *unique methodology* for a *unique* translation for a *very unique* book The Qur'an!

This translation needed some superscripts (see Section 40 of the *Introduction*)! They include:

a. See p 4 below.

b. Used for the *plural*, *masculine*, *addressees*, e.g.: لـكم= you[b]

c. Used for the *plural*, *masculine*, *addressees*, with ت الفعل, e.g.: قمـتم= you[c]

f. Used for the *masculine, plural you*, you[f]= "أنتم"!

g. Used for *individual masculine, addressee pronoun you, connected and apparent*, as in: you[g]=إنّك\قمت;

m. Used in combination with y for *plural feminine* such as you[y m] =أنتنّ

n. Used as a *superscript* for *masculine plural* mood, e.g.: your[n]!

o. Used for "ما" which is equivalent to "حيث"= whence, "ما المصدرية" = when [o]

p. See below:

The pronoun "who"/"whom" stands for *eight distinct* types of designations:

1. As *connective* noun "who[x]"/"whom[x]" "اسم موصول"="الذي" or "ما" = "which[x]"
2. Who[r]/ "whom[r]/which[r] = "الذين", but in *Arabic* some time albeit "اسم موصول"
3. But *written* and *enunciated* as "من", so to *distinguish* such designation "من", it is superscripted with a "p"=who[p] or whom[p] or which[p]! So, who[p]/whom[p]/which[p] all stand for "مَن" *accordingly*!
4. As *interrogative* noun= who[a]/whom[a]/which[a]="من," = "ما"="اسم استفهامي",
5. As *conditional* noun= whoever/whomever/whatever= "أداة شرطية" "من," or "ما"= inasmuch/so-long as!
6. As who [r] for a *plural masculine* "who" = "الذين!"
7. As who[u] indicates *singular feminine*, as who[u]/whom[u]/whose[u] /which[u]= "اللتى"
8. As who[v] superscript[v] indicates *plural feminine pronoun*: as who[v] = "اللأئى أو اللأتى."

r. See p (6) above.

s. Used for *separate, apparent, masculine, singular you*= "أنت"=you[s]!

t. Used for two situations: *singular*, *masculine, addressees* e.g.: your[t], or for *plural*, *masculine*, *addressees* with ت الفعل, e.g.: قمـتم= you[c]

u. See p (7) above!

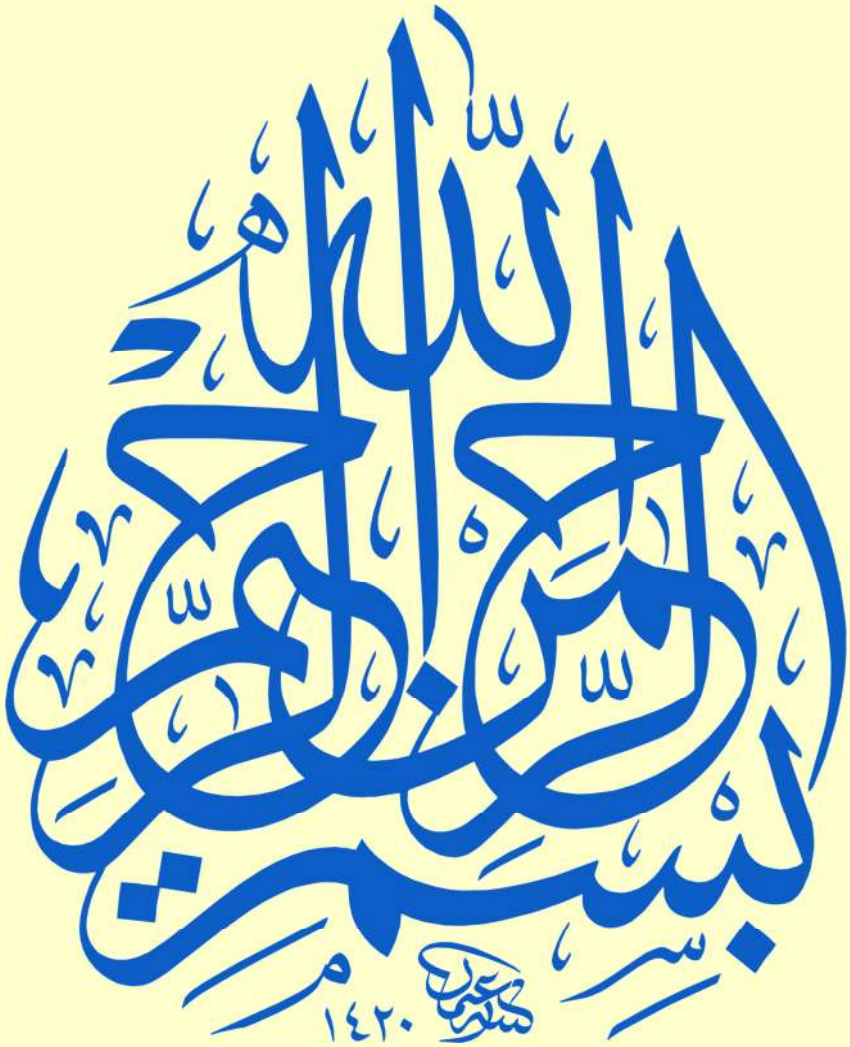
v. See p (8) above!
w. Used to indicate a *feminine* gender/*feminine-gender-referent*, e.g.: self[w], village[w], or a *feminine pronoun* it[w]!
x. Used for *masculine* gender or a *masculine gender-referent*, for example, book[x], or a *masculine* pronoun it[x]!
y. Used for a *feminine plural: verb* e.g.: "*ate* [y]" = "أكلت"or *pronouns*: "*they* [y]" "*them* [y]" or "*their* [y]" or for *singular feminine* your [y]!
y m. Plural Feminine e.g.: "اكلأت"= eaters[y m] as "*eaters*".
z. Used for *masculine plural verb*, denoting "و," or "ي"= *augmentation* or *union* "*waw*," you[z], or they[z] for denoting "و" or "م"= *augmentation* or *union* "*waw*," versus *you* = you[f], أنتم, the *masculine plural pronoun*!
Also, for denoting "ـة/ت التأنيث" = the *feminizing-denotative* suffix "ـة/ت"for the singular, =She[y] e.g.: eater-she[y]= "آكلة", or for the plural, e.g.: "آكلأت"= eaters[y m] as "*eaters*" *per se* could be *masculine* "آكلون" as well! So the *double superscripts* certainly specify the *referent* without any ambiguity; although *-she[y]*= the *feminizing-denotative suffix* is the correct one, at times such designation becomes a bit *awkward*, so a *superscript* of [w], e.g.: earth[w], as stated above *suffices*.
**Exception to the rule of strict adherence to the text of The Qur'an**: The suffix pronoun "نا" for the *singular*, *plural* or the *speaker's aggrandizement* in Arabic has *no* English equivalent *per se*! So to avoid being/sounding *too* verbose, pedantic or awkward the word "we" in Arabic = "نحن", will be used to *approximate* for "نا" as *most appropriate* alternative! For example: "قلنا"= "said we"=strictly speaking= "قال نحن"! But "قال نحن" is very awkward, to say the least! However, we will use it to mean: "قلنا" in all *identical* or *similar* situations!

**Annotation**: In English there is no way to *exactly* say: "كذّب"= *he considered and iteratively said* that a statement/fact stated by another person is *false/a lie*! So for "كذب" I settled to use *denied*! Similarly for "جحد"= *absolute stubbornness he denied a statement/fact* stated by another person *while he knows full well that it is true*! So for "جحد" I settled to use *rejected*!

تم هذا التنقيح لهذا الـ Prelude بالحمد و الشكر لله سبحانه وتعالى، بعد بعض التصحيحات لـ المقدمة (*The Introduction*)، فالحمد و الشكر و الثناء لله وحده و الصلاة و السلام على سيدنا وحبيبنا محمد المصطفى و على آله وصحبه وسلّم تسليماً كثيراً!
الأحد 1431\07\01 الموافق 2010\06\13م.

المترجم و الفقير لرحمته سبحانه وتعالى:
عبدالعزيز بن فهد المبارك

Note:
After so many trials and errors with respect to the superscripts, I discovered that some alphabets were not used/needed! So instead of starting all over again, I decided to consider them as defunct! They are: d, e, h, i, j, k, l, and q.


بسم الله الرحمن الرحيم
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